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I.—*A Sketch of the History of the Ramoossies residing in the Sattarah Territory and in the Poona and Ahmednuggur districts—By Captain Alexander Mackintosh of the 27th Regt. M. N. I. Commanding Ahmednuggur Local Corps.*

Continuation of CHAP. III.

However strange all this inconsistency may appear, it is easily accounted for. Human nature is much the same every where. The Ramoossy robber having been apprehended, he naturally enough is anxious to escape the consequence of his trial for the crime of which he stands accused; many of these are bold, cunning, and clever, practised in their profession, and well acquainted with the ways of the world; while others of them, of course, are not so gifted, nor so experienced. An unsophisticated character while labouring under the agitation excited by the new and alarming situation in which he is placed, will frequently give a detailed and faithful account of all the proceedings connected with his delinquency. As much time generally, but necessarily, elapses before a prisoner is finally committed and brought to trial in this country, the prisoner ere long learns from some source that his associates in the late affair, who are in confinement, have resolutely denied all knowledge of the business; upon further consideration, the unfortunate man thinks it best, and more becoming, to deny the truth of what he had previously confessed; and he will state that it had been extorted from him. On the contrary, if he denied knowing any thing of the matter at first, and he should shortly afterwards hear some of the sepoys, or any other prisoners, talking over the business, and discover or

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fancy, he discovers, from their conversation, that some of his friends have confessed and are likely to be pardoned, and that he himself was described as one of the most formidable and principal persons of the gang, he is puzzled how to act; for resentment and pride nearly make him determine to continue silent, and brave all danger. However overcoming these feelings, and wishing to extricate himself, if possible, from his difficulty, he entreats that it may be made known that he has something of a very important nature to communicate. Then follow further declarations and recantations. The matter becomes extremely intricate, and the conduct of the prisoner so perplexing, that after trial it becomes a most unsatisfactory and most difficult matter to come to a decision on the point.

The following is said to be the general opinion of the Ramoossies respecting the punishments inflicted by our courts on such criminals as are convicted before them. A Ramoossy is said to care little for a punishment of two years hard labour, especially if he has been fortunate enough in preserving the stolen property for which he is now suffering confinement, as he will enjoy himself after he has been set at liberty. The separation from his wife or mistress, is a source of sorrow; but then they enjoy extremely comfortable quarters, a good and regular supply of food, and have comparatively light and easy work. It is a common observation, that few of the poorer and lower orders are so well off and happy as the Government prisoners. The case is much the same when they are sentenced to five years imprisonment. They console themselves by saying, that, after three years, they will have only two more to remain in Jail—upon the whole thinking lightly of it, unless they happen to be old men—and hoping they will have an opportunity for gratifying their revenge somehow on the persons that gave evidence, or information, against them. They greatly dread fourteen years imprisonment, and the sentence of hard labour for life, to many of them, is worse than a sudden termination of life. The idea of transportation fills them with horror, and is looked upon as a moral death *

Although the following anecdote is unconnected with the present subject, I am induced to mention it as it gives some slight insight into the feelings of some of the members of the predatory tribes. The Koley Higgiah Thoukkull lives in one of the small villages in a valley of the Syadry range of Ghauts—some miles north of Joonere. He had never spoken to an European until he met me, al-

* The wife of a Ramoossy lately transported from a village near Poona has since been married to another Ramoossy.

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though he had seen four at different times passing through the country.

This Koley * was a man of a bold, active, and restless character. After he had been seized and placed in confinement, I asked him some questions with the view of gaining information that might guide our operations more successfully against the insurgents. He had a wife who, I had been told, was young and rather good looking, with a couple of children; to visit whom, after a considerable absence, he had repaired to his village, which circumstance led to his apprehension. He seemed a rather wild and uncouth sort of being,—and as I was desirous of learning from him, what his ideas were with respect to his then situation—and what anticipation he had of the nature and extent of the punishment he was likely have to undergo; he was requested to give some account of himself; he said, he had been induced to join the insurgents in the hope of realizing some money, for he was in debt. His creditors had so teazed him, that he was at a loss how to satisfy them. He had tried farming on a small scale, but was obliged to give it up—for his debt increased—and latterly he had bound himself for a specified time to serve one of his creditors to clear off his score with him. I now told him in a serious manner, that I regretted he had acted so thoughtlessly, as to join the rebels, who had not only been plundering, but had killed and wounded some of our troops;—and added, that I supposed he was indifferent about what would be done to him in consequence—for, that he must care little whether he was hang-

* There are several classes of Kolies, (or Coolies as the name is written by us in general. The Kolies inhabiting the hills of the Syadry range, from the vicinity of the fort of Trimbuk to Bheemà Shunkur, both above and below the Ghauts are cultivators, but at the same time most enterprising and determined robbers. They are of a more pure race than the Kolies in the Attaveessy, and more to the northward. Those settled around the Poorundur hills, are of the same class as those found scattered over the Dekhan and employed as the village Koley, (one of the Ballottah institution,) who supplies the inhabitants and travellers with water, &c. The boatmen and fishermen on the coast around Bombay are Kolies, (Solesey,) and many of them are common labourers. I am inclined to think, the common term Cooly applied by the English to a porter and frequently to any person that works for hire,—must have originated amongst the first English settlers at Bombay. A passenger coming ashore when a ship arrived from Europe, may have wished to give a box or package in charge to some native (probably a person of caste) near him; this man would naturally call out to a Koley to come and take charge of the gentlemen's box,—or a servant might have said, he would go and fetch a sufficient number of Kolies to transport the baggage to his Master's quarters. Thus the terms would have become familiar and indiscriminately applied to all labourers and porters,—and soon spread among our few countrymen in India at the time. The name of this tribe is written Koley by the Natives and by a few English,—although more generally Cooley.

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ed or transported * or worked for life on the roads. This man really supposed I had the power at the time of awarding either punishment, and that it only remained to forward him to Ahmednuggur to undergo the sentence. Looking at me rather earnestly, he replied, that he would prefer being hanged. He was asked why he preferred death. He answered by saying, that it would relieve him from all other troubles; that his *destiny had been shattered*, his good luck had forsaken him, and that he was abandoned to misfortune. It was remarked to him, that working all his life time would certainly be preferable to death. He said no; he could not support himself under continual imprisonment and labour. Then why not be transported? he could not endure hearing of transportation; compared to that, death would be a favour. He was asked if he was fond of his wife and children, and he replied with great feeling, that he was, but that there was no use in thinking of them now; I then said that, probably, he would like to see them. He seemed composed, and did not answer for some little time. This might have been misconstrued into indifference, however, there were indications painted on his countenance of a great internal struggle. After a short time, he said, that he did not then wish to see them, in fact, that it would cause them much distress, and do neither of them any good. It was observed to him that if he was only condemned to hard labour for life, he would still have the satisfaction of occasionally seeing his family to whom he was so greatly attached, and hearing now and then of his relations and friends:—he looked now like one more reconciled to his fate,—he raised his joined hands to his forehead, and bending himself in a supplicating posture (he was sitting in front of me on the ground in the entrance of the tent,) begged that I would dispose of him in whatever way I liked. This man having rendered considerable service afterwards,—a pardon was extended to him, and he is now residing in his village.

Such of the Ramoossies as were guilty of commttting excesses during the former Government of the country, were visited in general with the most cruel and terrible punishments of mutilation and death,—when they were apprehended much pains were seldom, or never taken, to discover who were the most guilty, or if there were any innocent amongst the party. The punishment determined on,

* Kala pany, dark water, in allusion to the ocean, is the term used by the natives to express transportation,—those in the interior, picture the place to be an island of a very dreadful description, and full of malevolent beings, and covered with snakes and other vile and dangerous nondescript animals.

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used too frequently to be an indiscriminate massacre of the prisoners. In fact, it appears the Ramoossies have always been considered a most incorrigible race, that could not refrain from gratifying their inherent and vicious propensities to plunder; and it likewise seems to have the popular opinion, that Government should once in every fifteen or twenty years, act with a more than usual degree of energetic severity against this devoted tribe, by putting many of them, for the sake of example, indiscriminately to death, under the impression, that it was not only absolutely necessary to check their crimes, but also to lesson their numbers; lest they should ere long become so numerous and powerful as to banish all peace and security from such parts of the country as they resided in.

The most glaringly shameful and discreditable measures and acts of treachery, on the part of the former Government and its agents, used to be practised to wile these lawless and troublesome characters into their power by employing confidential persons to offer them pardon, rewards, and future service—and whatever they may have been claiming, if they would only remain quiet, and not disturb the peace of the country; at the same time exhibiting false grants, deeds, &c., more successfully to delude their intended victims; and concluding the scene with presenting them with honorary dresses, or some mark of the approbation of the ruling authority. They then watched the most favorable opportunity for destroying them.

Human natue is shocked at hearing the account of the treatment these misguided men and their families received at the hands of their unfeeling rulers. Little or no remorse seems to have been experienced in sacrificing human life to the barbarous expediency of diminishing their numbers with the view of either checking the outrages they were guilty of, or, if possible, eventually exterminating their race. However, due allowances should be made for the state of society and of civilization among the Hindoos:—under their despotic Governments, dissensions frequently took place, in the families of their princes and nobles which led to rebellions and wars. The functionaries in the distant provinces were indifferent to the orders of their superiors—confusion reigned almost every where—they were habitually accustomed to arbitrary and summary measures, and became used to the sight of blood, so that for acts of rebellion, robbery, and murder, the Ramoossies, who where execrated, were unhesitatingly butchered; and for crimes of a minor nature they were most cruelly dealt with—several of them, some years back,

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had their eyes destroyed, by running red hot spikes into them; and some time afterwards, they were precipitated from the steepest declivities of the hill forts in the Punt Suchew's country for being guilty of forming an intimacy with some Brahmuny women. Their male children of three and two years of age, even infants six months old, have been torn from their mothers' breasts, and cast to the Mangs to have their throats cut.

In the short account of the Poorunder Ramoossies, various instances will be related of the cruelties which they have been subjected to.

There is no doubt but that during the period the Peshwah's family ruled the country, (about a century,) the most daring and enterprising of the Ramoossy Naiks were frequently protected by Jageerdars, and powerful Patells, and in many instances, by the Government agent and officers, in authority. It is very certain that the Naiks were both indirectly and directly encouraged to plunder, and commit all sorts of depradations, by such persons, who received a valuable consideration, or a fixed share of the amount realized by such means, and in general, that it was only, when the property of some rich or influential individual, or that of a person who had a relative at court was plundered, that redress could be obtained. The Ramoossy is well aware that money is all powerful, and although no one could be more unwilling to part with it, than he is, still when he saw pressing and seemingly unavoidable danger before him, he, by a timely and judicious distribution of presents, purchased impunity. Yet the Ramoossy's natural proneness to get into his hands the property of others, urged him to follow these unlawful practises, until he had either incurred the displeasure of his protector, or his cupidity and rapacious habits, made him neglect giving bribes to such as expected them, or who considered themselves entitled to them. This brought matters to a crisis that terminated in his destruction.

It is said the Ramoossies formerly were in habit of indulging deeply in the spirit of revenge; that it was even customary for the parents, on their death bed, to remind their offspring of the ill treatment they had experienced at the hands of any particular person, and that they must not forget the obligations they were under of being revenged, by discharging the debt when a favourable opportunity offered of doing so; however under the British sway, they find the performance of such a task beset by imminent dangers, and consequently, think seldom of indulging their vindictive passions.

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When a Ramoossy has infringed, or transgressed, against the prescriptive customs and rules of their tribe, he soon finds it necessary to conciliate his relations and friends, rather than incur the penalty ultimately of expulsion from his caste, by shewing an obstinate spirit of insubordination and indifference to long established usages, and to the authority of the Naiks of his tribe. In Maundesh the Chowan and Jadoos are looked on as the Patells of the tribe, and styled so, the Chowan being the Mookkudum or chief. The Patoulah is the Chougla, or deputy, and the Mundly, the Phier Naik, a Jungum, or Linggaiut priest is called in occasionally to assist in some ceremonies at the termination of which he is presented with a turban.

When the Elders call on an offender to answer the charges that may be brought against him, by way of making him do penance, he is sometimes obliged to take the shoes of all the Naiks present, and tying these with a string he places them on his head, and is made to stand in their presence for hours, entreating and supplicating them to pardon him, to overlook his offence, and to re-admit him into their society again. The Naiks having discussed the matter—it is generally settled, that they direct him to pay a fine according to his means; and with the money an entertainment is provided (the necessary quantity of liquor is not forgotten) for the Naiks and a portion of their followers, when the feast has been prepared—they all sit down in a row—or in a circle if more convenient; and when the leaves from off which they eat their food have been replenished, and the customary propitiatory offering made, the penitent approaches the Naiks and is presented by the Chowan Naik first, and by the others successively, with a grass (a mouthful) from their respective shares, or dishes; after partaking of their feast in this manner, he is considered as restored to his former station among them.

The illegitimate offspring of a Ramoossy by a woman of the Koonby caste, and likewise its mother, is admitted into their community by a similar proceeding. The father having assembled four or five of the principal Naiks of the district in which he resides, with their followers, he entertains them according to his capability, expending from twenty to fifty rupees, and sometimes double that amount,—each of the chief Naiks are on such an occasion presented with a selah, worth from five to six rupees. In this manner they admit converts from the higher classes to join their tribe after undergoing the prescribed ceremonies established among them for that purpose. The son of a Koonby, &c. of the age of ten, fifteen, or

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twenty years, who has associated with them for sometime and been admitted as described, they will marry to a woman similarly circumstanced, and should there be any difficulty in doing so, the Naiks will prevail on some quiet and poor Ramoossy to give his daughter in marriage to such a convert. The offspring after the second, third, or fourth generation is considered to have attained sufficient purity of caste to intermarry with any of the Naik's families.

A Ramoossy who cohabits with a female of the Mhar caste, or any of the lower tribes, is considered to have degraded himself, therefore is deemed unworthy of enjoying the privileges of their society, and is consequently, expelled from their tribe.

I have before stated that many of the Ramoossies live in great misery, merely from hand to mouth. Their food is of the poorest description, although they will generally eat all animal food when they can get it with the exception of that of the cow, and the common village hog. They express a degree of horror when asked if they eat beef, although many persons maintain that they do so. I have questioned many of them on the subject, but they invariably denied it. However, some of their fathers may have indulged themselves now and then with a beef-steak, but the children appear to have relinquished a custom reckoned odious among the Hindoo population, with the exception of three or four of the degraded classes, who even eat carrion. The Ramoossies are fond of indulging in spirituous liquors; but they say they are now under the necessity of abstaining from this beverage owing to their poverty, and the difficulty of obtaining it. It might be generally supposed that these people lived with some degree of comfort, but they are thoughtless and improvident; and, notwithstanding that their stock is occasionally increased from extrinsic sources, by the addition of a few rupees in cash, a few gold and silver ornaments, or a few brass or copper pots and pans, or puggries and anggrikas, or saries and cholnas, dhotturs and chollies, coarse and fine clothes, still, more or less poverty, exists in the Ramoossie's house, and it is only in the Naick's dwelling that appearances of some comfort are to be found, unless it be in that of one specially favoured and patronized by him; but with very few exceptions, the Ramoossies are spendthrifts, and in a very short time expend whatever falls into their hands, for the Chief Naiks contrive to keep all the others in great subjection; so that, when they have rendered the Naik his dues of any property they may have plundered, little remains for their own consumption, and in the event of a common Ramoossy declining to

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grant his superiors the usual perquisites, most likely he will very soon have cause to repent the circumstance, for the Naik having learned all the particulars of the robbery, he, or another person for him, will communicate the information to the local authorities which ultimately leads to the stubborn Ramoossy's apprehension, conviction, and punishment. None of this tribe appear to have entered as sepoys into any of the Regiments in the British service; but some few of them are employed as sibundies, and not immediately under their own Naiks. Formerly several Naiks, with two or three of their relations, were employed as Silladar horsemen with different Jaggeerdars in the Mharata armies.

The Ramoossies, it may be said, are an extremely hardy, active and enterprising people, but at the same time covetous, rapacious and treacherous—in fact they possess many bad and few good qualities, their passions being in general unrestrained by any correct moral principles.

They delight in an idle roving life, assuming most commonly the character of the hunter armed either with matchlock-gun,* or snares, occasionally killing tigers, wild hog, deer,† hares, partridges &c. for with few exceptions they would consider the toilsome and domestic habits of the industrious husbandman altogether unbearable. Those however, settled in Maundesh, are of a more peaceable description and of more industrious habits, and the Ramoossies residing in the Akolla, Sungumnair, and Sinnure Pergunnahs of the Ahmednuggur collectorate, it may be said have become pure cultivators.

In their appearance, they are scarcely to be distinguished from the Koonbies (farmers) and the rest of the lower orders of the population. Their features in general, are rather ill favored, although many of them are stout and very good looking, they are frequently seen well dressed, and wearing gold and silver ornaments—many of them appear to live to a very old age, and when

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* They were formerly armed with bows and arrows. The Ramoossies and Bheels and many of the Kolies use the figure of a bow and arrow as their sign Manual. In the same manner that the other classes of the community use the impliments of their profession; viz. the sepoy his dagger, the farmer his plough, the grocer his scales, the weaver his shuttle, the mhar (the same as dhere and purwary) his staff, the mang his bhall singarah or knife.

† Many of the Ramoossies are capital marksmen. Several of them in the vicinity of Poona have Rifle guns and occupy their time in killing deer, ducks, &c. which they either sell in the market or take to the houses of such gentlemen as are in the habit of employing them as Shikarries or game-killers.

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well advanced in years they preserve a hale and vigorous appearance.

Their women are also very active and hardy, and many of them, clever and intelligent. It is seldom a Ramoosseen with a very handsome countenance is to be seen; they are probably in this respect more ill favoured than the men. Yet some of them, are good looking and possess pleasing features. They exhibit great affection for their offspring, and are considered comparatively good and faithful wives, yet most likely this proceeds more from the dread of experiencing severe correction * at the hands of their husbands, in case of a dereliction of conjugal duties, than from a sense of the virtuous propriety of such conduct. The women certainly exhibit a greater attachment for their husbands than the latter do for their wives.

Their children are brought up with the strictest injunctions to secrecy in regard to all that concerns their domestic affairs, and particularly enjoined never to mention to any one the circumstance of having seen a stranger or other person coming into, or departing from their houses, or the circumstance of their fathers, uncles, or brothers being absent from home; most of their boys and girls seem to be very precocious little creatures. Many of them however fall victims to the small pox, when the disease is raging in the country.

On the subject of their religion, it is not necessary to say much. The Ramoossies it may be observed, pay their adorations, and present offerings to the different deities worshipped by the inhabitants of the Dekhan. But their principal object of adoration is Khundy Row or Khundobah, (alias Martinda,) an incarnation of Mhadeva, or the deity personified as the destroyer, or more properly as the regenerator, and represented by the Ling embedded in the Yoni or Salloonka, (the phallic emblem of Greece and Egypt.) There are three noted temples dedicated to this god in the Dekhan, one of them is at Jejoory, which is reckoned a place of great sanctity. Although the account I have of the place from the Poorans must be of a rather antiquated date. It was only upon the establishment of the Mharata court in its plenitude at Poona, a little before the middle of the last century, that Jejoory it seems became the resort

* In former days a Ramoosseen who had been guilty af adultery was very cruelly handled, probably her nose was cut off, or she was privately put to death, but much depended on the disposition of her husband, and if her paramour was a man of high caste or otherwise. The Adulterer seldom escaped the vengeance of the enraged husband.

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of large bodies of pilgrims. The first Mulhar Row Holkur* expended large sums of money in improving the temple, and forming a large tank in the vicinity, and granting charitable donations for the support of the attendants of the temple and pilgrims visiting it. Khundobah is the chief of their household gods; he is also the most popular with a large portion of all classes of the population of the Dekhan, but with the Ramoossies he is mercury, or the god of robbers. The worshippers of Khundobah have always in their possession a small silver plate on which a likeness of this deity is embossed. He is invariably represented as mounted on horseback, with his wife Malsara (an incarnation of Parwutty the spouse of Mhadeva) sometimes sitting behind him, and at other times in his arms, with his dogs running along side of him, he is armed with a sword and trident. The Termeric or Hullud is sacred to this god, and then termed Bhundar. The goddess Bhoany (kalie Deve) is also very much endeared to the Ramoossies, as well as the god Mhankallay. There are very few followers of Rama, and these abstain from animal food. Kunobah (krishna) has a few followers; when required, they kill a sheep, or a fowl, at the shrines of the inferior goddesses, Tookaie, Junnaie, Feringgaie, Nowlaie, Mookaie, and Kallaie, besides Massobah and Muskobah, as well as Vettall (the prince of evil spirits) and Wagobah are not forgotten. They are very punctual in abstaining from food on fast days, particularly on Sunday, the day of the week dedicated to Khundobah. Both the Ramoossy men and women frequently undergo the expiatory penance (operation) of the Bhuggaar or swinging ceremony, when the penitent is elevated to a considerable height and swung round a pole erected in front of the entrance of the temple, supported by a hook run through the skin and sinews of the back.

The Ramoossies especially those within the British territory are rather notorious for establishing illicit intercourse with the wives and daughters of the Koonbies, &c. and enticing these from their homes to reside with them, the success of their intrigues with women of other tribes, and so much higher than themselves, is no doubt chiefly owing to the Ramoossy being able to indulge them now and then with a present of a new sary, and a few cholies, besides a few trinkets which they had procured by clandestine and violent means.

* The Sindia family expended part of their wealth, at the same time in a a similar manner on the temple of Jotteeba at Kollapoor.

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For the native women of all classes, high or low, rich or poor, with very few exceptions, are the most frail and mercenary creatures maginable, their vanity being such, that it renders them inordinately fond of ornaments and fine clothes, and making a show even beyond their means; they are naturally of a warm temperament, and their husbands not being permitted to be the object of their own choice, for they are married when they are mere children, that their after conduct through life, is certainly not to be much wondered at. Their being without the advantages of education, their conversations, their songs, their numerous romantic, lascivious, and love sick stories of heroes and heroines, demi-gods and goddesses, which are familiar to them all, and which they are constantly in the habit of hearing recited in the porches of their temples, and frequently in their own houses by professed itinerant story tellers, and expounders of their legends, may partly account for the state of morality among the Hindoo community of India.

Although the misconduct of the females of a family is of very common occurrence, and very generally known in the different towns and villages. The inhabitants are very backward and cautious, in making allusion to such matters, except, in confidence, even among themselves, and more especially in their intercourse with Europeans, unless it is communicated from malicious motives or mentioned by some tattler, who is either looking out for service or favour.

CHAPTER IV.

The Ramoossies cross to the Poorundur hills.—The period uncertain.—They are actively employed by Seevajee.—Are rewarded by Sahoo Rajah for past services.—They become very troublesome and commit great excesses.—Pillajee Jadoo Row nominated Sir Naik, and employed to restore order.—His sanguinary proceedings.—The Ramoossy Naiks engage to continue quiet.—They are employed in the Town of Poona as Watchmen.—They advance towards Akolla and Sungumnair.—Become peaceable and industrious farmers and labourers in those districts.

I shall now proceed, to give a sketch of the history of these people after they crossed the Neera river, and settled in the Poorundur hills; from whence they subsequently spread themselves over the Poona district, and kept moving northward, till their progress was arrested apparently by coming in contact with the Bheels on the banks of the Godavery.

It is very uncertain when the Ramoossies first crossed to the north bank of the Neera, for the purpose of residing permanently in the Poorundur district, some of the oldest of them (men between

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eighty and ninety years of age,) who have been questioned on this point, say, that they have always understood that there were a number of families settled to the north of the Neera, and about the Poorundur hills, many years before Seevajee was born, but that it was during Seevajee's time, when he commenced his struggles with the Mahomedan states, that the Ramoossies flocked to his standard.

They are said to have always favored Seevajee's interests, and on many occasions to have exerted themselves greatly in his service, causing unceasing annoyance to the Mahomedans, who had detachments stationed in various parts of the country, for the purpose of overawing the evil and disloyal portion of the population, who were becoming at this period, very numerous. The Ramoossies were in the habit of plundering the Mahomedans during the night; attacking the houses, or tents, of their principal leaders, and carrying off much valuable property; besides they were very successful in depriving them of their horses and camels, and carrying off some of their elephants. Oomiah's family preserve a letter from the Rajah of Satara, the date of which is uncertain but it is addressed to Wurdojee, one of Oomiah's ancestors, applauding the dexterity with which he had plundered the Mahomedan commandant at Seerwill, and his steady conduct subsequently when he was captured, and directing Wardoojee to repair to "the presence" in order that he might be rewarded for having discharged his duty so gallantly. The old men among them relate a number of anecdotes connected with exploits of their forefathers, when employed under Seevajee.*

At the period of Seevajee's first occupying the fort Singhur, or according to the natives, Seogur, he was extremely anxious to get possession of the fort of Poorundur (one of the many names of the god Indur, and not Poonadhur, as written by some Europeans,) a detachment proceeded from Singhur accompanied by a party of Ramoossies to surprise, if possible, the Mahomedan garrison, and capture the place;—after much difficulty and labour they scrambled up a steep part of the hill unobserved, and a Ramoossy contrived to ascend the wall, to the top of which he attached the rope ladders, which they had carried with them. The Ramoossies armed with swords and spears, were now ascending the fort wall when the sentry in the vicinity descried them, and lost no time in cutting the ropes; upon which the escalading party were all precipitated to the

* This must have been from about one hundred and fifty to one hundred and seventy five years ago; for Seevajee was only born A. D. 1628.

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bottom, by falling on each others arm, several of them were killed, and the rest desperately wounded, among the latter was Mallmhyputty, a very active and enterprizing man, and brother to the before mentioned Wurdoojee Khomney. He, however, managed to crawl away from the spot, and conceal himself under some bushes, and during the following night he creeped to a small village in the neighbourhood, where he had a friend who took care of him, and dressed his wounds; at the expiration of two months he recovered suffiiciently to enable him to return to Singhur, where he learned the melancholy tidings of his wife having destroyed herself. The detachment on reaching Singhur, after their failure at Poorundur, mentioned, that so many had been killed of their party, and the rest so badly wounded, that they could not move from the place, and as a detachment from the garrison had sallied forth to attack them, they would of course, put to death any wounded men they might have discovered. These sad tidings so afflicted and distressed the wife of Mallmhyputty, that she resolved on not surviving her husband, and made up her mind to terminate her existence as a suttee, which she accordingly did.

Seevajee soon made another effort to gain the Poorundur fort, and succeeded. The Kolies residing near the hill fort, as well as the Mhars have been employed many years as watchmen to guard the approaches to the place, and the Ramoossies must have been included in the list of hereditary servants and defenders of the fort about this time.

After Seevajee's death, as he could not, during his active and bustling life, reward all those who had faithfully and ably served him; and his son's (Sumbajee) misfortunes prevented him doing so. Sahoo Rajah determined on bestowing suitable rewards on the descendants of those who had contributed to the establishment of his grandfather's kingdom; and on the part of the Poorundur Ramoossies, Dhollia Bhandolkur (an ancestor of the Naiks of Sassoor, and father of Cheembajee, who was killed at Sassoor,) a shrewd and intelligent man, was deputed to Satara to wait on the Rajah, upon which occasion His Highness issued orders for a considerable quantity of land being granted to the Poorundur Ramoossies, together with the mookkassa of the village of Sakoordy, which they still enjoy, and a portion of the land. It is said that when the Ramoossy Naiks laid the Rajah's order for the above grants before the Peshwah, Ballajee Visswanath (who was, in fact, at this time supreme ruler,) told them that the Rajah must have committed some mistake, for that

he could never have intended to let them have lands to such an extent, and that, in consequence, a much smaller quantity (about five chours of a hundred and twenty begahs each) was allotted to them; remarking, at the same time, that there was a great deal of grass and firewood on the hills which they could cut and sell: about this time, seventy five thousand rupees had been sanctioned for the annual expenses of the fort; and the Ramoossies were informed, that their pay was included in that sum, and that it should be issued to them monthly.

About the year 1730, of the Christian era, the Ramoossies became extremely troublesome in the Poorundur district and around Poona, assembling in large bodies, and plundering in all directions. The intercourse, even between the chief towns in the district was partly interrupted, and travelling along the roads, that led through the hills, was quite unsafe. The Satara Rajah (at this time a complete pageant,) at the instance of the Peshwah, nominated Pillajee Jadoo Row, to be Sir Naik of the Ramoossies, a man who had on many occasions distinguished himself; having been chiefly instrumental in rescuing the Peshwah, and the Poorundury chief, the Peshwah's staunch friend, from the hand of the plunderer Dhumajee. Poorundury to save the Peshwah from being tortured, told Dhumajee that his master (the Peshwah) was not to blame, and that what had taken place (an expedition against Dhumajee) had been at his instigation. The consequence was, that Poorundury was repeatedly made to stand bare footed on heated iron, (that is always used for baking cakes of bread,) and obliged to submit to be pinched all over the body with heated pincers. This led to the Poorundury becoming a sworn brother of Ballajees, and obtaining the rank of the Peshwah's deputy. The new Sir Naik received strict injunctions to act with the greatest vigour in restoring the country to order; and inflict summary punishment upon such of the Ramoossies as merited it.

Pillajee resided in a small village at the top of the Devy Ghaut four miles north of the fort of Poorundur. He was well acquainted with the localities of the country, and with the habits of the Ramoossies. He seized a number of them, and had them executed forthwith. It is said he used to kill many of them himself, by beheading them with his own sword, the Ramoossies having been placed in a row for the purpose and it is further stated, that the Rajah presented Sumbajee, a younger brother of Pillajees, with a sword, telling him at the same time, that he had his free permission

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to put five Ramoossies to death daily with it. Here we can perceive strong indications of what the feelings of the people were towards the Ramoossies and which has continued much the same after a long series of years. When they had been greatly distressed, and thinned in numbers, by reason of the proceedings that had been carried on against them several of the chief Naiks found it necessary to petition the newly constituted Sir Naik to pardon them, promising that they would behave themselves in a more becoming manner for the future; they were therefore shortly afterwards employed by the Peshwah's directions to put down some gangs of plunderers that infested both banks of the Bheema river. Their successful conduct on this service attracted the notice of Government; and, as robberies were constantly taking place in the town of Poona, it was thought advisable to select five of the most respectable of the Naiks, with a portion of their followers, to act as watchmen of that capital; accordingly, the following Naiks were selected for this duty: Abbajee, of Gaiedurra, near Wulty; Malley of Allundy; Bhyrejee, of Mallsirruss; Jannoojee, of Looney (Kallburs,) and Sukkrojee, of Oondry. These had an annual allowance in cash paid to them, besides being put in charge of ten, fifteen, and twenty of the villages near their own place of residence. Of these villages they became the Sir Naiks or head watchmen, and received yearly an allowance of grain, a sheep at the Dursra festival and a pair of shoes from each village. The Naiks employed some relations, or followers of their own, to reside in these villages, to discharge the duties of Rukwalldar, who received the Ballotah allowance from the inhabitants. When the Sir Naik had to move about the district on duty, the inhabitants of the villages they happened to halt at during the day, provided the Naik and his few followers with the requisite quantity of provisions for his entertainment, or gave him money sufficient to purchase the same. This disbursement was inserted, however, in the amount of village expenses, and deducted in due season from the gross revenue of villages, but the Patell and his friend, the Koolkurny, very likely collected the grain, or money, at the time from the ryuts, but never afterwards made them any allowance in return, at all events, only to such of them as understood contending for their own rights. It was in such a way as this, that the heads of villages had the power of acting the part of the embezzler.*

* By charging in the account expenses for a Naik, &c. for six days although he had only halted three days in the village; the same, for one or two of the Sirkar's horsemen arriving on duty at the village, travellers of rank. &c. &c.

It is to be observed, that, with the exception of the Malsirruss Ramoossy Naik† and his followers, the descendants of the other Naiks before mentioned, have continued to perform the duties assigned to them in the town of Poona to the present day. In the year 1793, the Malsirruss Ramoossies having committed various outrages, a large detachment from Poona unexpectedly surrounded the village and seized twenty seven of them. They were immediately marched to the capital, where seven of them were beheaded, and of the rest, some had their legs, and others their arms chopped off.

The disturbances caused by the Ramoossies,‡ may have originated in their having been displaced from the service of the state; their employment no longer appeared necessary to the Government, and they were consequently driven by necessity to try to support themselves by plunder, for they had greatly increased in numbers at this time; or they may have wished to obtain the Rukwalldar-ship of the different villages of the surrounding district, and there might have been objections to this being granted to them. There is a tradition that the Holgah Ramoossies now settled along the bank of the Senna river, in the Ahmednuggur collectorate, were formerly the watchmen of the villages in the Poorunder hills, from whence they had been expelled. The Ramoossies may have judged the time a favourable one to assert their claim to the demand they had made about the Rukwalldary; there might have been some disturbance in the Poona territory, or the strength of the Mahratta army might have been absent, plundering or conquering some foreign state which led them to hope they would succeed.

It was taking advantage of such circumstances that enabled the Bheels to quit their fastnesses in Kandeish, and cross the Godavery river, till they advanced to the vicinity of Ahmednuggur; and the Kolies in the western Ghauts seem to have been guided by similar movements, each tribe trying to extend the limits of their own jurisdiction, by means of securing the Rukwalldar-ship of such villages, or passes, as were in their vicinity, and unoccupied by the watchmen of any other tribe. The Naiks of different tribes have had long and

† A lineal descendant of Pillajee Jadot Row's a very respectable man, and a person of very retired habits, lives now at Jadoo Wary, three miles from Sassoor. The Peshwah Bajee Row, at the instigation of Trimbukjee Dunglia, deprived him of his Jageers. He at present enjoys a yearly pension of five thousand rupees from the British Government. The appointment of Sir Naik of the Ramoossies became extinct between forty and fifty years ago.

‡ When Pillojee Jadoo Row, was nominated their Sir Naik.

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obstinate struggles repeatedly in displacing each others retainers from such situations.

The Ramoossies having settled in the Poorunder district and around Poona,—they continued to move northward, along the country on the east side of the Syadry range of mountains, and after a short residence in some of the principal villages, they began to obtain favour among the inhabitants and gradually to send forth members that secured for themselves the guardianship of the surrounding small villages. They gained little ground, however, to the eastward, in the Ahmednuggur district, for here the Holgah Ramoossies were established as the hereditary watchmen, and on the west-side, they were encountered by the Kolies, who reside in the villages in the small vallies on the eastern side of the main range of hills, in many of which the Kolies are the sole inhabitants. These Kolies have been for ages employed by the different Governments of the country to guard the passes in the hills, leading down from the Dekhan to the Konkan, and also to act as police in the hilly tract of country, from the vicinity of Bheema Shunkur to a distance north of the fort of Trimbuck. The Ramoossies therefore, in passing north, kept between Joonere and Panere, and they established themselves in the Kannoor Puthar. (Puthar means an elevated but level tract of ground.) Having descended from the masses of hills south of the Pera river, they gradually spread along the plains around the town of Sungumnair, and westward into the small vallies near Akolla. From Sungumnair they proceeded into the Sinnure district, and a few families are settled a short way only from Nassik.

The Bheels from the southern borders of Kandeish, having been joined by those along the banks of the Godavery, and others settled in the hills, near Sungumnair accompanied by some rebel Kolies, (Ramjee Bhanggra, &c.) some Arabs, and other discontented persons, made an irruption into the Parnere, Akolla, and part of the Nassik districts in the years 1803—4. These plunderers committed terrible ravages, wherever they made their appearance; the inhabitants considered it necessary to fly fiom their homes to avoid them. They kept possession of the hilly tract for a considerable time, and were not driven out of the country until a detachment of the Poona subsidiary force joined the Peshwah's troops acting against the Marauders,—a sad fate awaited many of the Bheel Naiks and their followers. The Peshwah sanctioned their being seized by means of treachery. While Bajee Row was at Kopurgaun, on the banks of the Godavery in 1806, several hundred miserable Bheels, men,

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women, and children, that had heen captured, rather I should say ensnared by promises of pardon and preferment, were destroyed—the men were beheaded and blown from guns, and the women and children mutilated and cast into wells. Trimbukjee Danglia is said to have been chiefly the cause of so many unfortunate creatures being put to death in cold blood. Fortunately, the Peshwah's Lady possessed more humanity than her Lord and his counsellor,—she contrived to have a number of the Bheel women and children saved that had been thrown into the wells, by employing some persons with ropes to drag them out; in several other places similar tragical acts were performed, although not to such an extent.

The Ramoossies were deprived of the Rukwalldar-ship of the several villages on the Kotool Puthar, near Akolla; the Bheels during this disturbance took forcible possession of them, besides having latterly extended their jurisdiction over villages in the Kannoor Puthar, of which the Ramoossies have been guardians since we had possession of the country. In the borders of the Akolla district, near Kotool, a considerable rivalship, and even enmity, exists between the Bheels and Koley Naiks. The Ramoossies residing in the Pergunnahs of Akolla, Sungumnair and Sinnure, do not appear to have been employed to any extent as village watchmen in those Talooks, in the same manner that their kinsmen in the Poona collectorate and south of the Neera have been; so that, when we contrast the conduct of the former with that of the latter, who are noted as being unfeeling robbers, and the scourge and terror of travellers, and the well disposed, defenceless, and wealthy classes of the society where they reside, it affords us a source of pleasing reflection, to behold those to the north of the Pera river, and along its banks, under circumstances of a different description. How such a diversity in their habits and characters originated, I am unable to say, unless we may suppose that their commingling with the mass of the people, as they have done, proceeded from dire necessity; for when they moved northward they found themselves nearly surrounded by the Bheels and Kolies, and as they were a new people, few in number, arrived among strangers, their conduct may have been closely watched, thus they may have discovered that there was no possibility of practising the predatory system, without being severely punished for every act of delinquency; for here, we behold Ramoossies as peaceable, industrious, and rather respectable members of the community. In such villages as they are settled to the number of ten, twenty, and even thirty, we find, that they form a portion of the industrious cul-

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tivators, and hard working labourers of the place. In these Purgunnahs many of them are Meerassdars holding lands on this tenure, and which they occasionally mortgage or sell when reduced to great want. The Ramoossies become security at times for Koonbies, and mallies (gardeners) on account of any minor offences these may be charged with. In Sungumnair there are twenty Ramoossies who have been employed, as local police in the service of Government. They receive a regular allowance in cash monthly, and have no perquisite with exception of a rupee which they receive in lieu of a sheep at the Dussra, from the villages they protect. During the Peshwah's Government, they were allowed to collect the Balottah allowance from the same villages. The Bheels discharge the duties of the police and village watchmen in the greater part of these three Pergunnahs, and the Ramoossy cultivators present the Balottah allowance along with the rest of the villagers to Bheel watchmen. There is an instance of a family of Ramoossies holding a few begahs of Enam land in the Sungumnair Pergunnah, and another family in the Sinnure. From what the Ramoossies themselves state with respect to their settlement in those districts, I am inclined to think they must have been there at least one hundred and fifty years, but how much longer it is very difficult to say, for there is no data that I am aware of, from which any opinion approximating even to certainty can be formed. It should not be overlooked, that four Ramoossies of the Sinnure and six of the Parnere district are employed in the pay of Government by the Rukwalldar Bheel Naiks. Having now traced the course of these people to the northward, I must return to finish the account of the proceedings of those families that became the hereditary Ramoossies of the Poorundur fort, and then extended along the district east of Jejoory and to the south banks of the Bheema, nearly opposite to Pairgaun or Bhadoorgur.

CHAPTER V.

Account of the Kolies and Ramoossies on the Poorundur Hill fort.—Khundoojee Koley seizes the fort.—New arrangements respecting the garrison and their pay.—Unsettled state of the country.—Ramoossies guilty of numerous outrages.—Dadjee Naik a notorious character seized and executed.—Bajee Row abandons Poona.—The Ramoossies and Kolies retain possession of the Poorundur Hill fort.—The Peshwah ultimately obliged to get a detachment from the subsidiary force to march to Poorundur.—The Ramoossies and Kolies expelled.—Their lands and all their emoluments sequestered.—Gokla puts to death a number of the Jejoory Ramoossies.—The Ramoossies cause disturbances in the Satara territory.—The Poorundur Ramoossies and Kolies have their lands restored to them, when hostilities commenced between the Peshwa and British Government.—The Helgah

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Ramoossies, a distinct tribe.—Robberies committed after the British take possession of the country.

At the same time that the Ramoossies kept advancing in the Joonere direction, they were spreading over the district lying east of Poorundur and between the Neera and Bheema rivers. The hereditary Ramoossies of Poorundur resided in hamlets near the hill forts and on the north side, while many of the hereditary Kolies and Mhars, had houses on the hill within the fortifications. These hamlets were deserted when the Ramoossies were obliged to surrender the fort in 1803, and since these men had their lands and rights restored to them, they have resided in the surrounding villages at some distance from the fortifications. The only person that showed an inclination to re-occupy the ruined hamlets of their forefathers, was Oomiah. He latterly fixed on the site of his father's dwelling on the north side of the Wazzurgur hill fort, where he built a large tiled house. Government gave him permission to cut down a quantity of the young teakwood timber on the Poorundur hill on this account, in the expectation that by the showing him marks of kindness his indomitable spirit would become more subdued, and his habits more settled.

During the period of anarchy and confusion that reigned in the Mharatta state, from the dissentions that existed between Mhadeva Row Peshwa and his Uncle, Ragobah Dada, Abba Poorundury had charge of the fort of Poorundur. The Killihdarship, appears to have been for many years in this Jageerdar's family, but as Abba had attached himself to Ragobah's interest, the Peshwah was particularly anxious to obtain possession of the fort, to strengthen his own interests. Various schemes were now tried to deprive Poorundury of his commandantship, but he being faithful to the cause he had espoused, and suspecting the Peshwah's plans, displaced the Koley Naik, Khundoojee, and his followers, and made them reside in the small villages at the bottom of the hill, fearing that the Kolies might deliver up the place to some of the Peshwah's officers.

Mhadeo Row's friends now determined to get Khundoojee to enter fully into their views, who accordingly settled his plan of seizing the fort, and placing it in the Peshwah's possession. To facilitate the accomplishment of this important object, and remove all suspicion of any hostile intention on his part, he represented that the Kolie's houses on the summit of the hill, from which they had been lately removed, would all be destroyed by the monsoon rains, un-

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less they were newly thatched and repaired. Under this pretext he obtained permission to ascend to the upper fort for the purpose of putting the houses in proper order. Judging that the suspicions of the garrison were completely lulled, with respect to their anticipating any act of teachery on his part, the Naik collected between thirty and forty of the most active of his followers, and made each of them take a load of grass on his head, while a few of them took several bundles of rafters. In each of the bundles of grass the Kolies had inserted their swords, while a matchlock was concealed in the bundles of rafters, and the party, headed by Khundoojee himself, commenced ascending the hill. The Koley Naik had been tampering for some days with a Mahomedan sepoy of the garrission, who, on the day appointed for the enterprise, contrived to fasten many of the matchlocks and swords of his comrades, by means of the slender rope of which the matches are formed, to the pegs in the walls on which they usually suspend their arms, and when Khundoojee with his followers arrived opposite to the quarters occupied by the sepoys,* they threw down their loads, and drawing their swords, rushed on the unprepared and unarmed sepoys, and pursued them all over the hill. They killed and wounded about fifty of them, and the rest fled. Khundoojee immediately adopted the necessary measures for securing the gates, and when the Jageerdar arrived from Sassoor with a party for the purpose of supporting his own men, or re-taking the place, should Khundoojee have been successful, he found the Kolies were in complete possession of the hill, and shouting threats of defiance to him.

The Jageerdar suffered a very heavy loss by this act of the Kolies, for all the treasure, and much of the valuable property of the family, was deposited in buildings on the summit of the hill. There was upwards of sixteen lacks of rupees in gold alone, and Khundoojee, who had sent to inform the Peshwah of his having overpowered the garrison, and being in possession of the place, commenced plundering and secreting the riches which had fallen into his hands, before the Peshwah's people could arrive from Poona.

Mhadeo Row Peshwah, was aware of the large sum of money lodged in the fort, belonging to the Jageerdar's family; and when he despatched a body of troops on the following day for the purpose of *garrisoning* the fort, he gave most particular instructions

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* The garrison did not consist of above a hundred men at the time, and these were divided into small parties to guard the gates, &c. so that probably there were not twenty present at their quarters on this occasion.

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about securing the treasure, and adopting such precautions as would prevent the Kolies retaining any part of it for their own use. The detachment from Poona accordingly separated into several parties, and advanced to take possession of the different gateways. These precautions being taken, they searched the Kolie's houses, digging up the floors, and collecting as much of the money and other property as they could lay their hands upon. This took place A. D. 1764.

There was a new arrangement now entered into, respecting the pay and allowances to be granted to the officers and men employed in the fort. A large body of Sebundies were employed, and a certain proportion of Kolies and Ramoossies; little respect however, was paid to the Ramoossies, who were esteemed a degraded caste of vile and incorrigible thieves, compared even to the Kolies, who always experienced more consideration.

The pay of the different Naiks was fixed at twelve rupees a month, and each of their followers had six rupees; they were bound, however, according to a custom that prevailed very commonly in India, to do twelve months' duty for ten months' pay, and even from this allowance so many deductions were made by the different authorities through whose hands the money passed, that a Ramoossy could scarcely calculate on getting four rupees a month. The two months' pay that was deducted, was shared by the officers in the employ of Government, and other karkoons, or accountants, and the disbursement was denominated Durbar kurch, or court expences.

Sad confusion arose in the Mharata country in the year A. D. 1773, when the Peshwah Narrine Row was assassinated. Upon this occasion, the Peshwah's widow, Gungah Baie, was conveyed to the fort of Poorundur by the ministers, Nana Phurnuvees and Sukkaram Bappoo. This lady in due course of time, having been delivered of a son, he was named Mhadeo Row and immediately nominated his father's successor, as Peshwah. Great and continued rejoicings on the hill of Poorundur, celebrated the birth of the young Peshwah; splendid palankeens were presented to the Koley Naiks, in honor of this important event; and the chiefs of the Ramoossies were also distinguished by honorary gifts in Aftabgeers (superb umbrellas) with suitable allowances to provide bearers for them.

About this period, the Koley Khundojee Naik began to have some intercourse with Ragoba Dada, and it is supposed he felt disposed to listen to Ragobah's proposals. It happened however, one day that Nana Phurnuvees repaired to the fort for the purpose of pay-

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ing his respects to Gungah Baie, and consulting her on some important matters. Khundoojee Naik was proceeding to the house occupied by Nana, to visit him. When Nana heard the Kolie's approach announced as Khundoojee Rajah, this circumstance of the Koley's daring to assume such a title of rank, gave Nana very great offence, and he was so indignant that he sent people out to upset the Naik's palankeen, observing to those around him, "Who gave the Koley a kingdom, that he should presume to style himself a Rajah?" After detecting some of Khundojee's intriguing schemes, Nana directed that the Koley should be secured in irons; and he was consequently kept many years in confinement in one of the palaces in Poona.

Several of the Ramoossy Naiks in the Poona district, taking advantage of the very disturbed state of the country, perpetrated many atrocities at the above period. A Naik named Dadjee Ramoossy of Jejoory, but who latterly resided at Soupah, became notorious as an active and daring plunderer. He kept up a number of followers, some of them mounted; and in the disguise of a merchant he was in the habit of making incursions into the Hydrabad and Berar territories and when he plundered a rich man's house at the town he halted at, he loaded his camels with the spoils, and returned home making very rapid marches. The Soupah people lived in great dread of him. The Brahmuns as well as other persons were always showing him marks of attention, entreating him to take care of their little property. To ensure his good will he was at times invited by them to partake of an entertainment. A stranger Brahmun hearing his host ask Dadjee to come and sit down in his verandah, expressed his astonishment at the circumstance, upon which Dadjee remarked, "that the Brahmun seemed rather alarmed at being defiled should he approach nearer; the Brahmuns ought not to forget that when the Ramoossies are plundering them at night they search every hole and corner in their houses, and handle * every thing. How do they manage on these occasions?" !!!

Dadjee latterly violated the chastity of several Brahmuny women. One of these more determined than the rest, proceeded to the fort of Poorundur and represented her case to Gunga Baie Pesh-

* If a pot or pan belonging to a Brahmun has been touched by a Ramoossy, or person of low caste, he will throw away such an article if it is of earthen ware, but if it is of metal, he gets some grass to which he sets fire, and keeps turning the pot in the flame until it has been well heated, and after it has been scoured it is considered perfectly pure. A Koonby is content with washing or scouring a brass or copper pot that has been touched by a Ramoossy, but an earthen one so defiled, he also will cast away.

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ween, declaring that the disgrace the Ramoossy had brought on her was entailing shame on all the Brahmun race, particularly on Her Highness, and that for her own part as her honour was lost, she could live no longer; and it is asserted she tore her tongue out of her mouth and died. The Peshween with mingled feelings of vexation and grief at the sight, took an oath* that she would neither perform her ablutions nor partake of food till Dadjee Ramoossy was executed. Both Sukkaram Bappoo, and Nana Phurnuvees, exerted their best endeavours to persuade Gunga Baie to alter the resolution she had made, as she might rest assured they would punish the Ramoossy. She said, she was determined to adhere to her vow, for she well knew that otherwise some of them would accept of a large bribe from the Ramoossy, and would give him an opportunity of effecting his escape.† The ministers finding that the Baie was inexorable and determined on fulfilling her resolution, swore solemnly by her feet that they would have Dadjee put to death; and she was then satisfied.

A confidential messenger was immediately dispatched to inform Dadjee to proceed forthwith to the Poorundur fort, as he was required for the performance of some special service. He repaired to Poorundur with a number of his followers, and after having received some presents, he was told that a confidential communication would be made to him in the afternoon. When he returned for his instructions, accompanied by a few friends, he was seized. A Brahmun official questioned Dadjee about the property he had secured by plunder and the number of gang robberies he had committed. Dadjee said he had perpetrated eleven hundred and ten robberies; and that he secured the greatest riches in a banker's house at Chamargonda, between one and two lacs of rupees. He and a number of his followers were immediately executed. The natives persist in saying that a charm in the possession of the Ramoossy rendered him invulnerable by its magical influence, and that the executioner found it quite impossible to make any impression on his

* It is not an uncommon practice with the Hindoo and Mussulman women in India, to make such vows when they wish for something that is difficult to be obtained, or have been opposed in any particular way by their husbands, or other persons. The consequence is that all her friends beset and tease the husband or persons that thwarted her until her wish has been complied with.

† Dadjee had been caught several years before this and they were going to execute him for having stolen three of the Peshwah's own horses, but some of the courtiers having represented that it would be much better to have such an active daring man at His Highness's disposal, than to destroy him, he was set at liberty.

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neck with his sword. An order was consequently given to bring a saw to have his feet and hands sawed off, upon which it is said, Dadjee entreated of them to have some patience, and to let him have a knife for a few seconds, and he would remove the *invisible difficulty*. When he got the knife, he made an incision in his left arm, and extracted a valuable gem, that had been placed there by himself; he then told one of the three executioners (who were all greatly alarmed) to strike and sever his head at one blow, otherwise he would fly at his throat and tear him to pieces.

In the month of October 1802, Jeswunt Row Holkur came to Poona to establish a greater influence, if possible, at that court, and to demand satisfaction for the death of his brother Vitoojee Holkur, who had been tied to an elephant's foot, and dragged through the streets of Poona at the instigation of Balloojee Koonjur. This was the commencement of another of those periods of confusion and misrule, which were always seasous of harvest to the Ramoossies.

After the battle of Poona, and the expulsion of the Peshwah from his capital, Holkur constituted Amrut Row, (the adopted brother of Bajee Row,) Peshwah, and called upon the commandant of the fort of Poorundur to deliver up the place to Amrut Row, which was done.

It may be observed here, that the full revenue, or kumall of the forty villages, set apart for defraying the expenses of the hill fort, was ninety thousand rupees,* but they seldom realized above sixty and, latterly only between forty and fifty thousand, this would give, about five thousand rupees monthly. At this time the number of the garrison was increasd.

It will be as well to give some short account of the proceedings of the Ramoossies and Kolies who occupied the fort of Poorundur during the period† the Peshwah, Bajee Row, remained in the Kon-

* The disbursement of any considerable sums of money among these people was always a source of great profit to the Brahmun accountants, &c., in fact a most extensive system of speculation and embezzlement throughout all the departments of the Mahrata Government, existed at the time alluded to, —and little or no attempt was made to check it until the duties devolved on the British Government.

† Holkur's predatory army under its different chiefs, now spread itself all over the country, advancing as far south as Bejapoor, levying heavy contributions, both in money and provisions, from every village and town. In large towns, the merchants, dealers in money, and wealthy persons, were always seized, and compelled to pay a large sum to ensure the place from being burnt and plundered, or they were dragged about the country until they entered into some engagements to make good the amount demanded. Se-

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kan, and after his return to Poona, in May A. D. 1803. Of the men forming the garrison of the fort, who amounted to upwards of a thousand, the greater part were Ramoossies, and the Naiks of this tribe had assumed the principal authority. They were in the habit of collecting part of the revenue of the forty villages that were assigned for defraying the expenses of the fort; and when Bajee Row sent orders to them to deliver up the place to his officers, they declined attending to his orders, stating in reply, that they retained possession of the hill by the directions of their master, the Peshwah Amrut Row.

It is well known, that it was the wish of the Ramoossies, to contrive to keep possession of the fort as a strong-hold, and to render themselves independent of the Peshwah; merely acknowledging him as prince of the country. Bajee Row employed some of his own and the Poorunder Jageerdar troops for about seven months against these rebels, but without any success whatever. They had many skirmishes, and a few men were occasionally killed and

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veral of these men were conveyed even to the north of the Nurbudah river, and never returned to their homes. Small villages were unmercifully sacked, and afterwards frequently fired, and the inhabitants most cruelly beaten and tortured, to force them to show where any valuable articles might be concealed. Upon Holkur's retreat to the northward, when Sir Arthur Wellesly was approaching Poona, he carried on the same system of devastation. The inhabitants say, that the little property (gold and silver ornaments) that had been in their families for three and four generations, was carried off by this host of marauders. A more dreadful calamity befel the population of the ravaged provinces, than merely losing their gold and silver ornaments, grain and cattle; owing to the disturbed state of the country, cultivation was entirely neglected, the farmers were afraid to appear in their fields, and in a great many instances, their cattle had been taken away, or strayed, so that a most distressing famine succeeded to complete their evils. The scarcity of grain arose entirely from the miseries above alluded to, for there had been an abundant supply of monsoon rain in the years 1801 and 1802, and grain had been selling at (22) twenty two seers for the rupee, previous to Holkur's invasion; but the quantity of grain consumed, and purposely destroyed, between October 1802, and the end of April 1803, was such, that from May to August grain was sold at the enormously enhanced price of (1¼) one and one quarter seers for the rupee. Some early grain ripened by the end of August. Three seers were then procurable for a rupee, and in October and November five seers were tendered for the same sum.

The most heart-rending scenes are related of the distressing consequences of this dearth, by which many persons died. There were instances of mothers devouring their own offspring. Many persons to save themselves from starvation, sought shelter in the adjoining countries, for the grain dealers of those parts, dared not venture to send their property into the desolate territory, apprehensive of encountering plunderers.

There is not a town or village, within the limits of the space which Holkur's army passed over, that does not at this day, exhibit sad marks of the wanton rapacity of these cruel plunderers, although thirty years have elapsed, and it is to be feared, it will require many years of our protection, and of a most kind and indulgent treatment, to efface the signs of those by-gone ravages, and render the people, but more especially that most useful class, the hard-working and industrious farmers, somewhat independent and comfortable.

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wounded on both sides. The Ramoossies very frequently sallied forth from the fort to perpetrate their Durrorahs in some of the neighbouring villages, but they chiefly visited the houses of the wealthy residents of the town of Poona—and robbed travellers that went along the roads leading through any part of the hilly range in the day time;—while the Kolies were principally employed in carrying off grain from the surrounding villages for the use of those in the fort, —for they kept their families and all means of subsistence with them upon the hill.

All attempts to capture the place having failed, the Peshwah made an application to the British Resident at Poona for the assistance of a detachment of the subsidiary force to co-operate with his troops in subduing the rebel Naiks who held possession of Poorundur; upon which an application was made to the Ex-Peshwah Amrut Row, for an order to the Ramoossies and Kolies to deliver up the place to Bajee Row,—when this document reached Poona, a detachment from the subsidiary force with some guns, moved towards Poorundur, and in the name of the Peshwah, summoned the garrison to surrender. The rebel Naiks, seeing the danger now impending over them, came to the resolution of obeying the order, and in the course of the two following days the fort was evacuated. The Peshwah immediately gave direction for all the Ramoossies and Kolies, that were engaged in the rebellion to quit the district, the authorities of which were directed to sequestrate all the Enam lands, and all rights and dues, which the Ramoossies and Kolies had hitherto enjoyed, at and near the Poorundur fort.

The greater portion of these people, went to some distance from their native place of residence, to obtain a livelihood by performing service, or to subsist as their wits might enable them.

Before the Ramoossies descended from the fort, Ragoojee Khomney, a nephew of Dadjee Naik's, (the father of Oomiah) proceeded to the shrine of the god Kidary, (one of the tutilary deities of the fort, which is on the most elevated part of the hill,) and taking off his turban, he cast it aside, and tied a kerchief on his head, and declared in the presence of the image, that he would never wear a turban again, till he and his tribe were restored to the rights and privileges of which they were now deprived, and which their ancestors had enjoyed, and handed down to them. He implored the god to listen to his prayers, and aid the Ramoossies in their present difficulties, and recal them again to reside in the abode of their fathers, protesting that upon this taking place, he would make a suitable offering to the god.

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Raggoo, accompanied by his son, and also his cousin Oomiah, with several of the Poorunder Ramoossies, afterwards proceeded to the eastward; and in A. D. 1815, in a skirmish between the Ramoossies and a detail of the Nizam's troops, in the vicinity of the fort of Parinda, Raggojee and his son were most desperately wounded, and both died a few days afterwards. Shortly after his return to Poorundur, Oomiah imitating the chivalrous example of his spirited kinsmen, threw away his turban and determined to fulfil his cousin's vow.

The various petitions presented by the displaced Naiks to the Peshwah's Government at Poona subsequent to this, imploring and entreating that their forfeited lands and rights might be restored to them, never received the slightest attention from Bajee Row, or his ministers, until the end of the month of December 1817 and January 1818, when the Peshwah was involved in hostilities, with the British Government and he was flying before the British troops. The Ramoossies judging that the present state of circumstances would be favorable to their views, presented a petition to the Peshwah tendering their services to him, and at the same time, praying for a restoration of their rights. Bajee Row directed Gokla to issue orders to the Mamlutdar of Poorundur to assemble the Ramoossies and Kolies, and to restore all the freehold lands and rights belonging to them, that had been sequestrated upon their expulsion from the fort of Poorunder in the year A. D. 1803. He also ordered that a certain number of both classes should be immediately employed to guard the approaches to the fort. I have had this information from the Brahmun who received the order from Gokla, and had the carrying of it into execution. Two months afterwards the country was put under the management of different British authorities.

For several years after Bajee Row's return to Poona from Bassin, (A. D. 1803,) the Ramoossies were guilty of many outrages both in the Satara territory, and the country east of Poona, and along the banks of the Bheema river. The Ramoossy Naiks of Jejoory had also become very formidable, plundering the surrounding villages, and rendering it unsafe for travellers to pass along any of the roads in the vicinity, unless they were armed, and able to face these lawless bands. However, sometime in A. D. 1806 when * Gokla

* The Ramoossy Naiks of Nandgerry, a few miles north of Satara, had become very formidable a few years before this. They had assembled a body of two hundred horsemen, and about as many infantry, and supported these by plundering in the surrounding country. They were anxious to retain the fort of Nandgerry in their own possession, as a strong-hold for them to retire to in case of their being attacked by the Government troops. The outrages

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had suppressed a disturbance in the Satara district, caused by a resistance to the Peshwah's authority by the Preethy Nidhy, who was seized, and sent a prisoner to Poona, he resolved to chastise the Jejoory Ramoossies, when passing that place on his return to Poona. Accordingly when he approached Jejoory, he made his troops surround unexpectedly the small village occupied by the Ramoossies. Several of them were killed and wounded in the skirmish that took place, and a party of them that escaped to the hill on which the temple stands, were subsequently captured. Gokla was anxious to make an example of those that had thus fallen into his hands. Among them were some strangers, not belonging to the place, but no notice was taken of this circumstance, and in the dusk of the evening the two chief Naiks were blown away from guns and twenty six other Ramoossies were beheaded at the same time by torch light. The reason assigned for Gokla having accelerated the execution of these men, and not waiting till day-light the following morning, was, that he apprehended some of the friends of Khundoojee Naik of Jejoory, would succeed in saving him, by tendering a large sum to some of the courtiers around Bajee Row, and that the Peshwah might be induced to interfere in his behalf, so he (Gokla) determined to put it beyond the power of money to rescue such delinquents.

I shall finish this sketch of the Poorundur Ramoossies, by merely

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they were guilty of roused the wrath of some Arabs in the service of the Preethy Nidhy, who begged to be permitted to resent the insults the Ramoossies had offered to them. In the course of a short time, by exhibiting false sunnuds and offering services, &c. to the Naiks, they were induced to disperse the greater part of their followers and to remain quiet; however at the termination of five or six months, when they had been lulled into security, they were unexpectedly seized and blown from guns. Hybutty Naik, one of their number, was absent at the time, and when he heard of the sad catastrophe which had befallen his brethren, he fled and took refuge with a powerful and influential Jageerdar.

When Gokla seized the Preethy Nidhy, a female favorite of the latter, who had lived under his protection a number of years, fled to the fort of Wurdungar accompanied by a considerable body of Sibundies. She for many months baffled all efforts made to capture her. Hybutty Ramoossy supposed that it was at the instigation of this heroine, that his relations had been put to death, and it was suggested by the Peshwah's Government to employ Hybutty to capture the pretty and heroic Telin. Upon Hybutty approaching the fort, this lady contrived to bribe some of his followers. A house in the village of Chanddeo was filled with kurby or straw, and after Hybutty was persuaded to ascend the hill to attempt to carry the place by escalade, the garrison sallied forth and pursued Hybutty's men to the village. One of his treacherous friends suggested to him to occupy the large building (in which the straw was) as a place of security. When the Ramoossies entered the building, the straw was set on fire. Several persons were burnt. Hybutty was caught and subsequently blown from a gun, and many of his followers cruelly put to death by the Telin's orders. She was the wife of a Tely, or oil maker; the Preethy Nidhy was of the Brahmun caste; he is now residing on his estate south of Satara.

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adding an account of a considerable loss sustained by a rich Parsee banker, named Doorabjee who was chiefly employed by the British troops around Poona, during and subsequent to the late war. In the month of July 1818, when order had been restored in the Dekhan, this banker forwarded from Poona to his agent at Satara the sum of 16,000 rupees, in charge of two peons. The money was placed upon four tatoos, and a man accompanied each. Five days afterwards, he dispatched a further sum of 20,000 rupees to Satara. When this latter sum reached his correspondent, he acknowledged the receipt, but mentioned that the sum of sixteen thousand, which he had alluded to had not reached him. Several persons were immediately sent off on receiving this information to discover what had become of the peons and the treasure they had charge of. They traced the party to Jejoory, and learnt that they had slept at a Gossynes Muth the night they halted at Jejoory, and pursued their journey early the following morning, but nothing could be heard of them beyond this. The men searching for information went to the Neera bridge, where a Karkoon and a strong detachment of Sibundies were stationed; when they were questioned on the subject, they stated that no men or horses answering the description given, had approached the bridge, or been heard of by them. The circumstances being reported to the Collector, he immediately adopted such measures as were likely to discover what might have happened to the party, or where they could have proceeded to; notwithstanding the active search that the Collector caused to be kept up for about a year, not the slightest clue could be laid hold of to enable him to learn what had become of the money or the persons who had charge of it.

The Poorundur Ramoossies were suspected of having had a hand in making away with the money, and as they were pressed hard on this point, they wished to attach blame to the Poona Ramoossies, and those along the plain north of the Allundy hills. With this view, some of them went to Wurky, and dug up the bones of some Ramoossies that had been buried in a field near the village; these they conveyed to the Collector, who was some distance to the north west of Poona, stating that they had gained intelligence of the bodies of several persons having been buried in the fields, and that they now placed the bones before him. The Collector however was too intelligent to be imposed on by such a device; for the bones were much too old, and besides, the relatives claimed them as those of their fathers, uncles, and brethren.

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Shortly after this the Ramoossies at Poona became extremely troublesome, committing robberies constantly in the houses of the European gentlemen residing there; for the protection of their property, it was therefore deemed absolutely necessary to employ Ramoossies to watch their houses during the night. Almost every officer in the place had one of these men in his service, receiving seven rupees monthly pay. Having thus succeeded in levying black mail from their European masters, the Naiks in charge of the Ramoossy police found it advantageous to engage persons of other castes to act as watchmen on such occasions as their services were called for. By this arrangement, many of the Ramoossies could follow their accustomed avocation of pillaging in Poona and the surrounding country, as opportunities offered of doing so. It is common now to see Mangs, Dheres, and Koonbies, &c. performing the duties of watchmen, and who consequently style themselves Ramoossies.* This is also the case at Bombay.

Annajee, the Ramoossy Naik, who has been for several years in charge of the police of the cantonment at Poona, has been lately convicted before a Court Martial, of having connived at a robbery that was committed last year in the lines of His Majesty's 4th Dragoons, and has been sentenced to pay a large fine, besides being imprisoned for ten months. Annajee received fifty rupees pay monthly: there were one, or two other sources from which he increased his income.

What is worthy of notice respecting the proceedings of these people in latter times, will be included in the sketch purposed to be annexed, of the life of the Ramoossy chief Oomiah Naik, who was regarded by his tribe, as the pride of Poorundur, and the terror of Poona and Bhore.†

The Ramoossies in the Satara territory were guilty of committing many outrages in the years 1828 and 1829. The Rajah's authorities having apprehended a number of them, between thirty and forty were executed in the latter year.

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* In this manner every native of India on the Bombay Establishment who can write English, and is employed in any office, whether he be a Brahmun, Goldsmith, Purwary, Portuguese, or of English descent, is styled a Purvoe, from several persons of a caste of Hindoos termed Prubhoe having been among the first employed as English writers at Bombay.

† The capital of the Punt Suchew's country and 32 miles south of Poona. It was Oomiah's persisting in claims against the Punt Suchew that chiefly caused the late disturbance at Poona.

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HOLGAH RAMOOSSIES.

Some little notice is required to be taken of the Ramoossies north of the Bheema, and along the banks of the Seena river in the Ahmednuggur Collectorate. These are termed Holgahs by the Poorundur Ramoossies, while the latter are termed Bhakah by the Holgahs. These appellations appear to be some designations of reproach, as they give offence to each tribe respectively.

The Poorundur Ramoossies state that the Holgah is the offspring of a member of their tribe, who formed an intimacy with a female of the Hollaar caste, who are a people inferior to the Ramoossies, and that the descendants of this connection, adopted the name of Holgah from the mother. That they do not retain the sendy, or tuft of hair on the crown of the head, (a much respected mark of distinction among the Hindoos,) and that the kurdora or string always bound round the loins by the natives was made of leather. The Holgahs deny this being the case. They say they wear a cotton or silk thread round the waist, and preserve the tuft of hair on the crown of the head, and they moreover add, that there is no truth in the story of their origin as related by the Bhakahs. They are of opinion, that their forefathers came from the Karnatic (country south of the Kishtna) and I am disposed to think, that their ancestors must have come from the country around Dharwar. The Holgahs have the remnants of a language among them, which would lead us to suppose that they had emigrated from a country where the Kanarese language is spoken.

The following is a specimen of it :—

A Man, Arriah	An Old Woman,† Mootky
A Woman, Henguss	A Village,† Oorrh
An Old Man,† Modka	Night,† Kullah
Day, Houtt, Water, Nirl	A Thief, Kulluh
A Stone,† Kull	A Horse,† Koodry
A Sword,† Kutty†	A House,† Munny
Bread, Moork†	A Cow,† Akull
The Head,† Tellah†	Bullock,† Dunnaah
The Foot,† Kalluh†	Holgah, Bhoir

The words marked with the cross are, I am informed, of the Kanarese language. They assimilate also to words in the Malabar tongue as spoken at Madras. It may be observed, that there are no good grounds for concluding that the Holgahs have sprung from the Hollaars; between the surnames of the latter and the former no analogy exists. The Hollaars are divided into seven families, and the Holgahs into thirteen, namely, the Kurradah, Pandrah, Boitah

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Peetah, Pole, Khunduglah, Dhoullah, Shendeh, Ghalgheh, Mudneh, Wagmorih, Shellar, and Khuvoureh, and these all intermarry with each other. The people swear by the leaves of the Toolsee, and not by the Bel, as the Bhakah Ramoossies do.

There is a tradition in the Poorundur district, that the Holgahs were originally the watchmen of the villages in that part of the country, but that they were gradually displaced by the ancestors of the Ramoossies at present there. A few Holgahs still retain the Rukwalldarship of some villages in the Indapoor purgannah south of the Bheema river. I have before stated that the number of Holgahs above the age of sixteen years in the Ahmednuggur Collectorate amounted to 203. I have been informed that about the year 1785, two Holgah Ramoossies Essoo, and Hybutty of Pairgaum had served a number of years as horsemen with Mhadjee Sindiah's army, and having amassed a considerable sum of money, they accompanied Mhadjee Sindiah to Poona, where they made great exertions to get admitted into the Ramoossy caste (the Bhakahs). They contrived to assemble ten, or twelve of the Ramoossy Naiks around Poona, and Poorundur, and entreated of them to receive them into their tribe; making them an offer of several thousand rupees at the same time, to induce them to acquiesce in their petition. However, the few Naiks that were assembled, could not give their consent to the proposed arrangement. The Holgahs possessed Mhadjee Sindiah's favour, and upon the strength of this influence, they menaced the Naiks with threats, and the adopting coercive measures to compel them to agree to their proposals; upon this, the Ramoossy Naiks took up the question warmly, declaring that on no account, or for no consideration would they ever receive them as brethren, and look upon them as members of their families.

The Holgahs will not partake of food prepared by the Bhakahs, nor the latter of that of the former; neither of them will eat victuals prepared by the village washerman, the oil maker, the smith, carpenter, and several of the other lower grades of the Hindoo community.

They appear to differ in no respect from the other Ramoossies with regard to character, or pursuits. To prove that they have been troublesome to the Government, I have only to relate the following account of the proceedings of the Pairgaum Ramoossies some thirty years ago. These were the sons of Essoo and Hybutty before mentioned.

The Ramoossies along the banks of the Bheema river were very

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troublesome in the year 1802; several of them were caught and sent by Sindiah's authorities to be imprisoned in the fort of Ahmednuggur. At Pairgaum there was a Ramoossy named Bhoany, who had about twenty horses employed in Sindiah's pagah, and to whom Mhadjee Sindiah had shown some consideration on account of services he had performed. Among the prisoners in confinement at Ahmednuggur, when the fort surrendered to Sir Arthur Wellesly in August 1803, were two cousins of this Bhoany's, named Narroo, and Runggoo, Sindiah's commandant and soobadar Mullabah Dada, set the prisoners at liberty. Mullabah subsequently proceeded in the direction of Rasseen, but some valuable jewels, shawls, and treasure, (the plundered property he carried off with him,) fell into the hands of a body of Pindarries at Chamargoondah in a rather singular manner. Shortly after this, Mullabah, having collected some followers, commenced plundering the country around Rasseen. Captain Graham the Collector of the district of Ahmednuggur exerted himself to capture Mullabah, but this was not to be effected; however when the district was restored to Sindiah, his Mamlutdar Esswunt Row Ghorpora began operations against Mullabah Dada, yet no prospects of success attended his exertions, and in consequence Esswunt Row determined to employ the Ramoossies in pursuit of this plunderer; on this account the three Naiks, Bhoany, Narroo, and Runggoo were taken into pay, with a considerable number of their kinsmen and some Sibundies.

The lower orders of the population, were overwhelmed in distress at this period, in consequence of the dreadful famine that had prevailed, and the Ramoossies and their followers, instead of acting against the rebels, that were disturbing the tranquillity of the country, began themselves to levy contributions from the inhabitants, and shortly afterwards plundered in all directions, committing the greatest outrages, violating the women and keeping females of all castes in their houses. The Naiks used to have a Brahmun to expound the shasters to them, and they employed a Mussulman to explain the koran. They dressed after the fashion of the Brahmuns attending minutely to their mode of ablutions, and worshipping their gods daily at the stated times. Esswunt Row was now completely at a loss how to set to work to restore order, and to punish these delinquents, for all the attempts on his part to apprehend them had failed. He at last resolved on calling in the aid of his friend Amur Singh of Pairgaum who had charge of that district, in order to carry into execution a scheme he had concocted for destroying the

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ringleaders of the band, or insurgents. He fully communicated his scheme to Amur Singh, and obtained his assent to exert himself to accomplish the object they had in view. A rumour was now to be circulated that Amur Singh was for various reasons to be dismissed from office, to be accused of peculation, and want of energy in his administration, &c. that he might shortly expect his dismissal, and who were better calculated to take charge of the district, and protect it from all external enemies than Bhoany Naik and his cousins, from their known talents and energy of character. The various atrocities they had committed were not all to be credited, and what they had done, must have been at the instigation of evil disposed persons. A letter conveying Amur Singh's order of dismissal was in due course of time received by him; and another letter containing a commission was forwarded to Bhaony and his cousins, who were required to look minutely into the accounts of the district. It was necessary that Amur Singh should prepare an account of his receipts, and disbursements, and hand over charge of his office publicly to the Naiks; then they would grant him the usual receipts. The three Ramoossy Naiks repaired to the village kucherry (or court) accompanied by a large body of their followers for the purpose of assuming charge of their new appointment. All Amur Singh's* adherents were assembled, and on the alert, besides many of the inhabitants were present to hear the new commission read. Amur Singh was lounging against the pillows close to the village koolkurny, and the villagers all arranged on one side. When the Naiks were listening to the koolkurny, three of Amur Singh's relations standing at the further end of the court levelled their matchlocks at the three Naiks; two of the guns went off, and Bhoany and Runggoo were shot dead on the spot, but the third burnt priming. Narroo instantly sprung up to run off, but Amur Singh struck a severe blow at him which nearly severed his shoulder from his body; he succeeded however in running outside and was immediately afterwards cut down. When the Naik's followers (about one hundred men) Rajpoots, Moossulmans, Ramoossies, and Mangs, learnt that the Naiks had been attacked, they rushed towards the entrance of the kutcherry to rescue their friends. Amur Singh had however adopted precautions to guard against such a surprise; ten of the followers were killed, and the rest fled, and tranquillity was restored in the district.

* Amur Singh died a few years ago and his two sons Bappoo and Cheemun Singh were the chief instruments employed to persuade the Ramoossies to seize Oomiah Naik.

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The sketch I have here attempted to give of the history of the Ramoossies might be considered incomplete without an account of their marriage rites, and these, although the subject may prove somewhat tedious and uninteresting, I shall now endeavour to explain. In the hope of imparting to it a character of greater interest, it will be as well to illustrate the principles of that portion of their judicial astrology which immediately applies to these ceremonies.

The overpowering influence which the illusive system of Judicial Astrology, and the worship of the host of heaven, placed in the hands of the Brahmun priesthood, has always enabled them to exercise a most profitable, but at the same time, a most pernicious sway over the other classes of the Hindoos.

The many sacrifices and offerings, required to be made on the occasion of performing the prescribed rites, and ceremonies connected with the nativity, marriage, and death of a Hindoo, whether of the most pure or the inferior tribes, besides the innumerable duties exacted of them, in connection with their spiritual and temporal interests through life, seem to be nothing more or less, than a criminal imposition practised upon the people by the crafty priesthood, which has produced much misery and wretchedness among them, and the malign influence of which is unceasing.

It is very well known, that the ceremonies of espousal or betrothment among the Hindoos, as well as those of their nuptials are celebrated at a very early age, invariably long before pubescence. The rules to be attended to, relative to these matters, are very minutely but perplexedly described in their writings.

The expense that is incurred in celebrating these ceremonies, or I should more properly say the imprudent prodigality in which the parents of the children indulge on these occasions although at the time gratifying to their vanity, is even to many of those that may be accounted wealthy a source of subsequent regret, and to such as possess large and dependent families, it is but too frequently the cause of lasting misery.

In this extravagance, they seem prompted by a species of false pride (a feeling which appears to have become engrafted in their nature) or an absurd desire to make such a show which they consider necessary to uphold, not only their own credit, but also that of their ancestors. To effect this, they not uncommonly (I mean the poor, whether they are of the Brahminical or other castes) expend whatever ready money they may have in hand, frequently the hard earned fruit of many years labour; moreover, they will deem it necessary to pledge some of the golden ornaments of their females,

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or to mortgage part of their dwelling house or the land they hold on the meerassy tenure to raise funds for this purpose. There are instances also of persons of the lower classes (I have known instances of poor Brahmuns) who may have attained the prime of life without having been married, owing to the poverty or death of their parents, who borrowed money to enable them to enter into the matrimonial state. To redeem the obligation they have thus rendered themselves liable to, they enter into an engagement to serve the person who accommodated them with the loan for a certain number of years, at a fixed rate of wages, the creditor in the interim merely providing them food and clothing.

The task of explaining the abstract of their system of Judicial Astrology here applicable, will, I fear, be found to be very imperfectly executed and undeserving of any notice; as being nothing better than puerile trash, the meshes of its mysterious net being only calculated to enthral the minds of an enslaved and superstitious people for whom it was formed.

(To be continued.)

II.—*On the state of Slavery in Southern India by A. D. Campbell, Esq. M. C. S.*

(Extracted from Appendix to Report from Select Committee on the affairs of the East India Company.)

In the territories under the Madras Government, slaves are of two distinct descriptions: the one includes the great slave population termed "agrestic slaves" or such as are usually employed in the field, though occasionally also in other labour. These consist exclusively of Hindoos, who become such by birth alone, in the peculiar castes which the usage of India has doomed to hereditary bondage. This species of slavery does not exist at all in the central provinces of the Indian peninsula, such as the Ceded Districts, or Mysore, peopled by the Carnatacka nation; and I believe it is also unknown in the Northern Circars, Nellore, &c. or in the country where the people speak the Telinga language; but it is common in the Southern provinces of the peninsula, or wherever the Tamil language is spoken, and it assumes its worst form on the western coast of the peninsula, or in the provinces of Malabar and Canara. The other description of slaves consists of those who may be termed domestic, from being employed only in the house itself. This kind of slavery may be found all over the Madras territory, but it is

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exceedingly rare. Individuals generally become domestic slaves by being sold when children by their parents, in years of scarcity approaching to famine; for famine itself, in the British territories, is happily now nearly unknown. A Hindoo, however, who buys a child on such an occasion, treats it as a Briton would; not as a slave, but rather as a servant to whom food and raiment are due, and whose wages have been advanced to maintain the existence of the authors of its being, authorized by nature to contract for its service until it is old enough to confirm or cancel such compact. The text of the Hindoo law, as well as its practice, clearly maintains such compacts to be temporary only, for it expressly mentions the gift of two head of cattle as annulling them, and entitling the child to legal emancipation; but such fine is entirely nominal; it is never practically exacted; and on the child attaining maturity it is, in practice, as free amongst the Hindoos as amongst Britons, unless long habit or attachment induces it voluntarily to acquiesce in a continuation of its service. The Mussulman law acknowledges the legality of treating as slaves all infidels conquered by the faithful; but its text is entirely opposed to the purchase of free children for the purpose of reducing them to a state of bondage; yet, in practice, compacts such as are described above, confer permanent rights on the Mahomedan purchaser; for, under the spirit of proselytism which characterizes the Mussulman faith, a male infant is no sooner purchased than it is circumcised; and, whether male or female, it is invariably brought up in the Mahomedan creed, which, if it be a Hindoo (as is usually the case) irrevocably excludes it from all return to its parents or relations. Besides the purchase of children in years of scarcity, I have heard of natives, to cancel a debt, voluntarily selling themselves as domestic slaves for a certain number of years, but this is unusual; and though classed as a species of servitude, it more resembles that of persons serving under written articles in Europe, than slavery of even the most qualified description. There can also be no doubt that children are sometimes kidnapped and sold as slaves, without the knowledge of their parents. As superintendent of Police at Madras, I succeeded in 1818 in restoring several such children to their parents, amongst the lowest and poorest of the Hindoos; and their anxiety to recover infants, whom they in all probability found it very difficult to support, would have done honor to the highest classes of European Society. I may add, that from Malabar, a province on the western coast of the peninsula, where the ancient institutions of the Hindoo government have

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descended to our own times nearly unimpaired, I recollect one trial having come before the Sudder Foujdary Court in 1830, in which the members of a high-caste Hindoo family, to conceal the disgrace to which they would have been exposed from retaining one of the daughters whose chastity was more than suspected, forcibly carried her off to a distant province, where they were taken up, on account of endeavouring to dispose of her as a domestic slave.

In the Madras provinces, it is the collectors and magistrates alone who can give any correct returns of the population. In the Bellary division of the Ceded Districts, where I first held that situation, I have already stated that no agrestic slaves whatever exist. In Tanjore, on the contrary, they amount to many thousands; but I cannot, from memory, give any correct estimate of their number. The house or domestic slaves in neither district can exceed one or two hundred, in a population of above a million of souls, in each of these provinces respectively.

There is no doubt that the Hindoo law recognizes slavery, domestic as well as agrestic, though practically amongst the Hindoos under the Madras Presidency, domestic slavery, as before explained, can hardly be said to exist, except as regards female children, occasionally purchased by dancing women, for the purpose of bringing them up to their own unhappy profession of prostitution, or the dancing women themselves, attached to the several Hindoo temples. I have already stated that the Mussulman code, though opposed in its text to the reduction of free Mahomedans to a state of bondage, not only recognizes and sanctions, in practice, slavery in general, especially that of conquered infidels, amongst whom it may fairly include the Hindoos, but encourages domestic slavery in particular, especially by the purchase of children, in order to increase, by their conversion, the number of the faithful. Notwithstanding the modification of the Hindoo and Mahomedan laws respecting slavery, recommended in the papers on that subject printed by order of the House of Commons, I am sorry to state that the Government of Madras have hitherto left them entirely unaltered by any enactment of their own. At the close, indeed, of the papers in question, notice is taken of a former enactment by the Government at Madras, contained in clause 14, Section 18, Regulation ii. 1812, prohibiting the exportation of slaves from the province of Malabar: but the result of the reference mentioned to have been made to the Advocate general, was the formal repeal of that enactment, on the just ground that the Act of Parliament of the 51 Geo. 3, c. 23, against the slave trade, sufficiently prohibits

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this traffic by sea, and that its more severe penalties supercede those formerly established by the local Indian legislature. As connected with this subject, however, I may be here permitted to point out, that in any future Act of Parliament on the subject of India, a modification of the Slave Act above mentioned is imperatively called for. Offences against it, by traffic in slaves by sea, may take place in any part of the extensive coast, either on the Coromandel or on the western side of the peninsula, under the Madras Government, and by natives of distant provinces many hundred miles from the Presidency. The removal of such persons, with the witnesses on either side, from their own peculiar climate, as for instance, from Malabar to Madras, would be attended by an inevitable mortality, similar to that of Europeans, if sent for trial to the deadly climate of Sierra Leone: yet the Slave Act makes all offences under it, even when committed by natives in the provinces, cognizable only by the distant Admiralty, or King's Supreme Court of Judicature, confined to the Presidency itself, to the criminal jurisdiction of which they are otherwise not amenable. The local provincial courts, possessing power of life and death in matters of the highest criminal jurisdiction, ought, as regards a breach of the Slave Act, by natives in the interior, subject to their jurisdiction, to have power concurrent with that of the King's Court of Admiralty; for to carry into effect the law as it now stands in this respect, would, in such cases, be no less inhuman than revolting to the prejudices of the people. Indeed, like all laws at variance with the feelings of the people, the Slave Act, as it now stands, must remain a dead letter every where in the Madras territory, except at the Presidency, until Parliament give power to the tribunals in the provinces to enforce its penalties. In doing so, however, the punishment to be annexed to the breach of its provisions in the provinces should be proportioned to the punishment for other offences in the interior. Death is there the punishment of murder alone; transportation is the next grade of punishment, but never takes place except for life, on account of the great civil forfeiture of caste, by which, in India, it is ever attended; and confinement in fetters, or hard labour, for 14 and seven years respectively, alone are the punishments equivalent to transportation from England, for these several periods.

In regard to food, clothing, employment, treatment and comfort, there exists the greatest contrast between the domestic and agrestic Slaves in the territories under the Madras Government. The domestic slaves, confined principally to the Mahomedan families,

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being brought up invariably in the creed of their master, are at once amalgamated with the family itself, who treat the males indulgently, with somewhat of that privileged familiarity allowed in all countries to those who are permanently attached to a family, and are rather its humble members by adoption, than its servants or slaves. They are well fed, well clothed, and employed in domestic offices, common, except in familes of the highest rank, to many of their master's relatives. The free communication with others, and facility of access to the British tribunals, which the want of all restraint over egress from the house, ensures to the male domestic slaves, combines with the indulgent treatment of their masters to qualify their bondage, so as nearly to exclude it from what the term slavery implies. Such, however, is not the lot of the female domestic slaves, employed as attendants on the seraglios of Mussulmans of rank: they are too often treated with caprice, and frequently punished with much cruelty. Once admitted into the haram, they are considered part of that establishment, which it is the point of honor of a Mussulman to seclude from all communication with others. The complaints made to me as superintendent of Police at Madras, against the Nabob of Arcot, and subsequently, when magistrate of Bellary, against the brother of the Nabob of Kurnool, gave me an insight into transactions committed in the recesses of the female apartments of these two personages, which has left on my mind a strong impression of the cruelty and wanton barbarity with which this class of female slaves are subject to be treated. The murder of more than one female slave, alleged to have been committed by the brother of the Nabob of Kurnool, induced me repeatedly to address the Madras Government; nor was it until he added to them the murder of his own wife that he was confined as a state prisoner, instead of being brought to trial for his life, as I suggested. Indeed little doubt can be entertained that the seclusion of female slaves in the harams of Mussulmans of rank, too often precludes complaint, prevents redress, and cloakes crimes at which Europeans would shudder. The agrestic slaves, on the other hand, are invaribly Hindoos of the lowest and most degraded castes, such as the Pullers, or outcasts altogether, such as the Parriahs in the Tamil country, residing usually in the out skirts of the village; food dressed by them being abomination, and their touch defilement to their masters. In Malabar, indeed, the master is attended, wherever he moves, by an imaginary halo; for the distance which the slave must keep from any of the pure castes including the lowest, or Soo-

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dra, is defined with extraordinary precision, by local rules, which in the southern part of the province are exceeded in practice. This removal of the agrestic slave from the dwelling and person of the master, which the wide difference established between their castes induces, whilst it no doubt tends to relieve him from the ill usage to which the personal character of a violent Mahomedan master may sometimes expose the domestic slave employed in the house, at the same time deprives him of that habitually indulgent treatment which a constant interchange of household duties seldom fails to produce, especially on the part of the milder Hindoo. The food, clothing and comforts of the agrestic slave are, in consequence, every where inferior to those of the domestic one. In the Tamil country, the agrestic slaves are entitled to certain proportion of the harvest reaped on the land they cultivate, and to prescribed fees in grain at each stage of the previous cultivation, as well as at certain national festivals. Some of them who are outcastes possess also a right to all the cattle which die from disease; and they eat the flesh of such animals, as well as that of snakes, and other reptiles: but in general their food is the coarsest grain; and if a judgment may be formed from their appearance, which is generally that of stout athletic men, it is not deficient either in quantity or quality. Their clothing indeed, is scanty, but not always from defect. When I first went to Tanjore, I found, in the spring of the year, most of the fields occupied by the female agrestic slaves, transplanting rice, generally to the tune of some popular air, sung by one of them, in the chorus of which the rest joined; and was surprised to find that these women left the whole of the body, from the waist upwards, naked, the bosom being invariably exposed. Attributing this to the want of sufficient clothing, I employed myself in investigating measures calculated to increase its supply, and thus prevent a breach of the natural rules of modesty common to civilized life; but I found that, like certain classes of Hindoo females on the western coast, covering the bosom, in the minds of this caste, is considered equivalent to a declaration of prostitution itself: fear, therefore, of a greater moral evil, obliged me to abandon my intention of attempting any change in this revolting custom. Besides food and clothing, the master also defrays the expense of the marriage of his slaves, and in the Tamil country presents them with small gifts on the birth of each child. The description of the agrestic slaves given in my reply to this query, is confined to the Tamil country; my personal knowledge being derived from that portion of it which consists of the fertile province of Tanjore. I must add, that the landed tenures on the Coromandel

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coast, which vest most of the land, and of the agrestic slaves who cultivate it, in the hands of corporate village communities, and of Hindoo temples, or other bodies, instead of in the hands of individual land-owners, as on the opposite coast, contributes materially to the superiority of the agrestic slave on the eastern coast over his unhappy brethren on the western side of the peninsula; for from the official reports that have come thence before me, both in the Revenue and judicial departments, I know that agrestic slavery assumes there a far worse aspect, particularly in Malabar. The creatures in human form who constitute, to the number of 100,000, the agrestic slave population of that province, being distinguishable, like the savage tribes still to be found in some of the forests of India, from the rest of the human race, by their degraded, diminutive, squalid appearance; their dropsical pot-bellies contrasting horribly with their skeleton arms and legs, half starved, hardly clothed, and in a condition scarcely superior to the cattle they follow at the plough. I am by no means satisfied that due provision is made for the support of agrestic slaves, in sickness or in old age. Their masters are no doubt bound to support them; but, in the absence of any summary means on the part of the civil magistrate to enforce this obligation, I fear the poor and infirm slave is too often left to the slow and doubtful remedy of a law-suit against his master, or to the uncertain charity of his brethren, stinted in their own means.

The agrestic or field slaves in the Tamil country are employed by their masters in every department of husbandry: the men in ploughing the land and sowing the seed, and in all the various laborious works necessary for the irrigation of the land upon which rice is grown; the women in transplanting the rice plants, and both sexes in reaping the crop. Their labour is usually confined to the rice, or irrigated lands: the lands not artificially irrigated, watered only by the rains of heaven, and producing what in India is technically termed dry grain, being seldom cultivated for their masters, whose stock is concentrated on the superior irrigated soils; and any cultivation by the slaves in unirrigated land, is generally as free labourers for others, or on their own independent account. In Tanjore, the liberality of one of my predecessors, Mr. Harris, now member of Council at Madras, induced the Government to attach to each house of the slave, in common with the other householders, who are not land-owners, a small piece of land as garden, tax free. The agrestic slaves work in bodies together, the village accountant registering the work executed by them, which he inspects; but they are not personally superintended by any one, nor placed under any

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driver: they usually work from about sunrise until sunset, with the intermission of a couple of hours for their meal, during the middle of the day. They are not exempted from work on any particular day of the week, but obtain holidays on all the great native festivals, such as on those fixed for consecrating implements, the new year and other great days. No particular task-work is assigned to them daily; it is sufficient that the slaves of each master execute the work necessary for the cultivation and irrigation of his lands. These slaves are also often employed in erecting temporary rooms or pandols, used by their masters on marriages or other festivals; and occasionally are called on, by requisition of the collector or magistrate, issued to their masters, to aid in stopping any sudden breach in the great works of irrigation conducted at the expense of Government, or in dragging the enormous cars of the idols round the villages or temples, to move which immense cables, dragged by many thousands are necessary: in Tanjore in particular, from the great number of the temples, and frequency of the festivals, this is a very onerous duty. The lash is never employed by the master against his slave in the Tamil country, but it is in Malabar; and its legality, under the Mahomedan law, has been recognized by the Sudder Foujdary Court; though violence and cruelty on the part of the master are also punishable under it. I have ever been of opinion that the master should be altogether deprived of such power in India; and that, if exercised at all, it should be transferred to the public local officers.

All slaves in India are under the protection of the law; masters cannot take their lives, without incurring the penalty of murder. They are perfectly competent witnesses in all cases, civil and criminal, whether against free men or others; but I do not think that the civil magistrate has sufficient summary power to interfere for their due protection.

The view I take of agrestic slavery in the Tamil country, corresponds much with the relation stated in the question to have existed between villains and their masters, during the later period of villainage in England. Thus a parriah, the slave of his land-lord, may, with his permission, enlist in the army as a native soldier, or in the service of an European gentleman, as a servant (and many have done so without their permission), exercising all the rights of free-men. Indeed, even if he remains with his master as a slave, I apprehend that, as regards all acts between him and strangers, he possesses the same rights as free men; but these can be pro-

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perly secured to him only by an enactment of the local Indian legislature, whose silence involves such questions in doubt.

The agrestic slaves, in the territories under the Madras Presidency, are not necessarily transferrable with the land itself; but in the Tamil country they are almost invariably transferred with it. From this being done, either in a deed separate from that disposing of the land alone, or without any deed at all, a few of the local authorities, from imperfect inquiry, have been led to question the fact, which is notwithstanding broadly stated by others; but I entertain none of the general practice. On the western coast, the slaves, on the contrary, are often disposed of independently of the land. The cause of this difference may be traced to the local peculiarities distinguishing the opposite coasts of the peninsula.

Under the Madras territories, nearly all the domestic slaves are Mahomedans. In the Tamil country, the agrestic slaves generally are worshippers of Shiva, the destructive power of the Hindoo triad, under the form of one of the female energies of that deity, represented often by the village goddess. Several of them, however, are Catholic, and a few Protestant christians; for I recollect, in Tanjore, objections being raised by the missionaries to their employment in dragging the Hindoo idol-cars. The omission of the magistrate to enforce the attendance of any slaves on this duty, in a neighbouring province, greatly impeded the Hindoo festivals, and created a religious enthusiastic hostility dangerous to the Government, which nearly broke out into open rebellion. Orders were therefore issued to cause their attendance as usual. I was consequently unable to relieve any particular class of the slaves from this part of the long-established civil duties common to all, and told the missionaries that such as from conversion entertained religious scruples against it, should find substitutes, or get their masters to send others in their stead; and that, at any rate, I should overlook their absence, unless the matter came officially before me, by the stoppage of any of the established Hindoo festivals, and their masters calling on me to enforce their attendance, which I should do only after proof of its ancient and established usage. On the western coast, I fear it will be found that the slaves generally propitiate the evil spirit alone, and many of them are believed to practise sorcery.

With respect to the sale of slaves, I do not think that domestic slaves are ever sold; indeed I doubt whether such slaves are legally transferable under the Mahomedan law, which,

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as this particular description of slaves exist only in Mussulman families under the Madras Presidency, seems the only code there applicable to them. But the sale of agrestic slaves is common. They may be sold for the debts of their master; but in the Tamil country, the removal of them from their village, and consequently from their families, would be contrary to ancient usage or Indian common law; and hence the practice of transferring them with the land when it is sold, which, though not necessary in law, is in the Tamil country almost invariably the practice. On the western side of the peninsula, on the other hand, the people, except immediately on the sea coast, are no where congregated in villages. Each land-lord there is resident on his own estate, and the slaves may be removed from one estate to another, however distant. I have long considered it desirable, as regards the slaves on the western coast, that the Government of Madras should pass enactments similar to those contained in the Bombay code, which provide that infants shall not be separated from the mother until a certain age; and, I think, also prohibit the separation of the wife from her husband.

There is no enactment of the British Government, under the Madras Presidency, either to hinder or to promote the manumission of slaves. Children bought as domestic slaves, under the Hindoo law, may purchase back their freedom; but I have already stated that, on attaining maturity, it is usually conferred on them without purchase; and that, whatever may be the text of the Mussulman law, the conversion of such children to the Mussulman faith, by their Mussulman masters, renders restoration to their families impossible; nor, under the indulgent treatment of the males, is it perhaps desired by them. Their female domestic slaves are seldom made free; but if they have children by their master, such progeny is free; and the children of a male domestic Mussulman slave, married to a free woman, would I think be exempted from bondage. With regard to agrestic slaves, I never heard of any instance of manumission. In the Tamil country they occasionally desert their masters, and thus acquire their freedom; otherwise their children are doomed to hereditaty bondage.

During the 22 years that I resided in India, or since 1808, no material changes have taken place in the condition of the slaves, in the territories subject to Madras.

I am not aware that any measure has been adopted by the Government at Madras, either to abolish or ameliorate the state of slavery on that part of the continent of India which is subject to their domi-

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nion, unless the prohibition to sell slaves for arrears of revenue due to them, contained in my letter as Secretary to the Board of Revenue of the 23d December 1819, be considered of that description. The existence of British rule, the principles of which are hostile to all restraint on liberty, and the maintenance of such principles in the local code of laws passed since 1802, by the Government of Madras. for the internal rule of their provinces, without any enactment on the subject of slavery itself, have no doubt, tended to check many gross abuses, previously practised under the native governments, by masters towards their slaves. The vicinity of some of the Tamil slaves to the Presidency itself, where the existence of the British code, renders slavery altogether unknown, and the facility with which some have taken refuge there, and entered into the service of Europeans, and even into the native army, combined with the circumstance of most of the Tamil slaves belonging to a village community, rather than to individuals, and with the ancient usage or common law against their removal from their native village, have perhaps raised them above their brethren on the other coast; but much remains still to be done, to improve the condition of both.

In my replies to the foregoing queries, I have given all the information I possess with respect to facts connected with slavery in India.

I have ever been of opinion that British policy ought to be directed, not only to the immediate practical amelioration of East India slavery, but to its ultimate, though gradual abolition.

In drawing up the Minute of the Board of Revenue of the 5th January 1818, whilst I pointed out the injustice of interfering with the private property which masters possess in their slaves, and the danger of too suddenly disturbing the long-established relations in society subsisting between these two orders, I induced the Board to call for information, from the several provinces, for the purpose of defining by a legislative enactment the power to be exercised by masters over their slaves, and thus preventing abuse or oppression; and with respect to those on the western coast in particular, a legislative enactment was suggested, to prevent their being removed against their will from the place of their nativity, or being exposed to sale by auction, in execution of decrees of court or in realization of arrears of revenue. In my subsequent letter of the 23d December 1819, the practice of selling slaves for arrears of revenue was directed, by the Board of Revenue, to be discontinued, in the only district under the Madras Presidency where the practice had occurred; and in laying before the Government, on the 13th December,

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their proceedings of the 25th November 1819, with the information which had been received from the provinces, that Board, at my suggestion, proposed that, by an enactment of the Madras Government, it should be declared, first, that the purchase of free persons as slaves should be illegal, and of course subject to penalties; secondly, that the children of all slaves, born after a certain date, should be free, contemplating of course a registry of slaves, and of their children born previously to such date; thirdly, that voluntary contracts to labour for a term of years, or for life, should bind the individual alone, and not his wife, nor children after the years of discretion; fourthly, that, slaves should be competent to possess, and dispose of their property, independently of their master; fifthly, that the purchase of children to be brought up as prostitutes, should be subjected to special penalties; sixthly, that the local civil officers should by a summary proceeding, have power to cause masters to provide wholesome food and decent clothing for their slaves, and to prevent their neglecting them in sickness, age or infirmity; seventhly, that the power of corporal punishment should be transferred from the masters of slaves to the local civil officers; eighthly, that slaves bought by their masters should, by repayment of the purchase money, recover their liberty; ninthly, that all slaves attached to lands or estates escheating to Government should be declared free; and tenthly, that slaves, on being ill-treated by their masters, should be allowed to claim the privilege of being sold to another; and that the breach of any of these rules by the master, should, at the option of the slave, entitle him to liberty. It was also recommended, that the share of the harvest granted to the agrestic slaves in the Tamil country, should be augmented at the expense, not of their masters, but of the Government itself.

Having soon afterwards left Madras for duties in the provinces, the fate of these suggestions remained unknown to me, until my attention was recalled to the subject by the receipt of your letter, enclosing the queries under reply; when, on reference to the papers on Indian slavery, printed by order of the House of Commons, I perceived that, by the Madras Government, they were merely "ordered to be recorded."

A *vis inertiæ,* hostile to all change, seems inherent on the local Governments of India, imbibed perhaps from the people subject to their rule, whose characteristic peculiarity is a tenacity of long-established customs. Even when improvements are suggested by the constituted authorities, the voice of their servants has little weight in favour of new measures. Responsibility is avoided by following

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the beaten track, and silence is the safest reply to those who propose a deviation from it, even for the sake of humanity. The outcry raised in India against the suttee was long powerless, until it returned reverberated from the British shore; and that against slavery will continue disregarded, unless it receives support from all the energy of the Home Government.

I am unable to suggest any measures for the amelioration and eventual abolition of slavery in India, less free from objection than those above stated. Subsequent occurrences have since induced, from the highest Court of Judicature, a proposal similar to the first; from Mr. Græme, when a member of the Government at Madras, a proposal similar to the eighth; and from him and Mr. Baber (than whom no one possesses a better knowledge of the western coast) proposals similar to the latter part of the tenth of my suggestions. Whilst Mr. Baber himself also advocates one similar to the sixth rule proposed by me. The late Mr. Munro likewise submitted a proposal similar to the fifth of my suggestions, which is the only one of the whole against which I am aware of any objections having been stated. The arguments against it will be found in Mr. M'Leod's letter of the 13th January 1826; but they appear inapplicable, inasmuch as "preventing parents or guardians from assigning children in the customary modes," to be brought up as dancing women, is quite distinct from "the purchase of children" on that account.

But setting the fifth suggestion aside, the absence of any objection against the other enactments proposed by me, and recommended by the Board of Revenue at Madras for adoption by the Government, confirmed as the expediency of several of them has been, by the other authorities I have mentioned, will, I trust, under the moderate caution and attention to vested rights which I hope will be found to pervade the proposal of the whole, find, for some of them at least, a more able and successful, though not a more zealous advocate.

III.—*An Historical account of the Christians on the Malabar Coast, by the Venerable Archdeacon Robinson.* A. M.

Part 3d.

(Continued from the 104*th page of our 2d Number.)*

We have now arrived at the most memorable event in the history of the Church of Malabar, the forcible intrusion of a foreign jurisdiction, and the bold and persevering measures employed by the

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Archbishop of Goa for reducing this foreign diocese to the dominion of the See of Rome. Other expedients had now failed, and Menezes, impatient of delay, resolved on the decisive step of assembling a general synod in Malabar, overawing their deliberations by personally presiding in their counsels, and thus adding a shew of legal sanction to the constitution he was determined to force upon their acceptance.

The remarkable person who undertook the enterprize was in every way fitted for its execution. Bold, uncompromising, and fierce in his natural disposition, shrinking from no personal labour in the great cause of Papal supremacy to which he had devoted himself, and prepared to crush every opposing difficulty by the combined forces of temporal power and spiritual intimidation; such a man was an admirable instrument of Papal ambition in the subjugation of a distant province, and his conduct fully justified the wisdom of Clement in his selection. The simplicity of the people with whom he had to contend was no match for the Archbishop and his Jesuits; and it might have been expected that their characteristic timidity would quickly have been overborne by the power that was arrayed against them. But there was a principle, the strength of which he did not calculate, of deep and unalterable attachment to the antient Church from which they derived their faith; and, though they were too feeble for direct resistance, his purposes were baffled by perpetual delays. They yielded to the storm, but remained still unconquered, and the history of the synod while it brands with infamy the agents of such unprincipled aggression, has opened to us one of the most interesting pictures of suffering Christianity. In the rough but nervous language of Geddes,—" in the doing of this, " though the Archbishop was instrumental in letting the world know " more of the orthodoxy of that apostolical church, that it's like " they would ever have known of it otherwise, we have reason to " bless Providence, but none at all to thank him for it, who intend- " ed nothing less than the making such a happy discovery.

* The Archbishop, sailed from Goa on the 17th of September 1598, and after spending some time at Cannanore in some political arrangements entrusted to him by the Vice Roy, arrived at Cochin on the 1st of February 1599. He was received with great ceremony by the Bishop and the Governor; and communicating his design to the principal ecclesiastical and civil authorities, he summoned the

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*** The present narrative is slightly abridged from La Croze and Geddes, the authorities which I have followed in the former part of this Sketch.**

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Archdeacon of Malabar to repair to Cochin. This summons being repeated a second time and with the fullest assurances of personal safety, the Archdeacon, with the advice of the Catanars and the principal laymen, determined to admit the foreign Prelate into their Churches, if he came there, but without prejudice to their own jurisdiction. This resolution was registered, and they vowed to maintain it inviolable until the arrival of the Prelate they expected from Mosul.

The Archdeacon took the precaution to secure his person by the attendance of two christian chiefs and three thousand of their followers armed with swords and shields. These chiefs were sworn to defend him to the last extremity, even to the indiscriminate massacre of all that should oppose them—an oath which was not discovered before the diocese had submitted to the authority of the Archbishop.

With this guard he arrived at Cochin, where he was introduced by the governor to the Archbishop who received him with every show of friendship. He kneeled and kissed the hand of the Prelate, and all the Catanars who attended him paid him the same respect. This homage is always paid by them to bishops of other Churches as well as their own. The Archbishop, the Governor and the Archdeacon then retired to an inner apartment, and the two chiefs of Malabar took their station, with their drawn swords, behind the chair of Menezes. In the mean time the Syrians who had crowded in great numbers to the outer apartment, became alarmed for the safety of their Archdeacon and declared that the time was come to die for their religion. They were restrained from violence by a Catanar who persuaded them to wait in silence till their aid should be called for by their chiefs.

This interview terminated in a resolution to visit the Church of *Vaipicotta* which the Archbishop announced to the Archdeacon, who promised to meet him there with a considerable number of Catanars. At that place was the Jesuits' College for the education of the youth of the Diocese of Angamale. The Prelate arriving there with a numerous retinue, preached to the people *in Portuguese*, on those words of our Lord (John x. 1.) *He that entereth not by the door of the sheepfold but climbeth up some other way, is a thief and a robber.* The whole object of his sermon was to prove that no one entered the true gate of the Church but those were sent by the Pope, the only Vicar of Jesus Christ. The following day he administered the sacrament of confirmation, which

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had hitherto been unknown to them. He commenced it by a procession for the dead, after which he delivered a discourse on purgatory, a doctrine of which they were equally ignorant.

Neither the Archdeacon nor any of his clergy came to Vaipicotta till two days after these ceremonies were ended. The Archbishop dissembled his displeasure at this delay and received him graciously, communicating to him his plans for the reformation of the Diocese. The Archdeacon, with equal dissimulation on his part, appeared to approve all he proposed. The Prelate, however, was soon roused to measures more natural to his character. He learned that in the Church of Vaipicotta, even in his very presence, a prayer was publicly offered both in the morning and evening service, for the Patriarch of Babylon, under the title of *the universal Patriarch of the Catholic Church.* Menezes who considered him as a Nestorian Heretic, as a Schismatic, as an excommunicated person and chief of the whole sect, could not bear this profanation. Those about him advised him to conceal for the present his feelings of indignation, lest the Syrians should be roused to opposition. This temporising policy he at once rejected, and summoning an assembly of the Jesuits of the College, the clergy of the seminary, the Archdeacon and his suite, and his own followers, he produced a sentence of excommunication against all persons (whether of the laity or clergy) in the Diocese of Angamale, who should hereafter call the Patriarch of Babylon, by a title which belonged only to the Roman Pontiff, the successor of St. Peter; and he therefore ordered that in future, as well in the Liturgy* as in the other public prayers, no mention should be made of that Patriarch, who should be regarded as a Nestorian heretic, cut off from the communion of the Roman church.

This document being read, the Archbishop ordered the archdeacon and two of the senior Catanars to sign it. Amazed at this unexpected demand, he positively refused compliance. Menezes exclaimed with a resolute and imperious air—"*Sign, Father. We must lay the axe to the root of the evil.*" At length he signed his name, without uttering a word, the two Catanars followed his example, the Act was affixed to the doors of the church, and the assembly was dismissed.

The priests and elders of the people were thrown into the utmost consternation. They surrounded the door of the archdea-

* The *Liturgy* means the office of the Holy Communion, not the Order of Common Prayer.

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con's house with bitter cries and complaints, which brought together the whole of the inhabitants. They uttered a thousand maledictions on the foreign prelate, whom they denounced as intending to overthrow the religion of St. Thomas, and loading with injuries their holy Patriarchs, under whose government they had lived for more than twelve centuries. They offered themselves to avenge these insults, but the Archdeacon entreated them to refrain from all violence; he declared that he had signed the paper from fear, seeing himself completely in the power of the Portuguese, and their ally the King of Cochin; that dissimulation alone could save them in the present circumstances, but that he was ready to die for the law of St. Thomas, and that he would never admit any other into the Diocese.

The Archbishop, when his followers ventured to blame his conduct as bold and imprudent, fearlessly replied.—"*It is the cause of God, and He will support it.*" In the mean time, however, he did not disdain to resort to a more secret influence to secure the success of his public measures; for the same evening, while two Syrian priests were conversing in the room adjoining to the Archbishop's, he overheard them censuring his conduct in the transactions of the morning. He called them to his presence, and at first sharply rebuked their presumption in judging of matters which they understood not; but suddenly changing his tone, he made them sit down, and explained to them with all mildness the supremacy of the Church of Rome, and the necessity of universal submission to its authority. Having consumed a part of the night in instructing them, and made them a present of some silver ornaments, he gained them completely to his cause, and one of them became a most powerful instrument in his hands in the reduction of the Archdeacon, who was his intimate friend.

From *Vaipicotta* he proceeded to *Paru*, the capital of a small principality of the same name, the inhabitants of which were the most noble of all the christians of St. Thomas, but most hostile to the Church of Rome. They had made many preparations for his reception, but the report which reached them of his conduct at Vaipicotta destroyed every feeling of respect which they might have entertained towards him. He was met by eight or ten persons, who conducted him to the church, which was instantly filled by christians armed with swords, spears, bows and muskets, but not one woman or child in the assembly. Menezes fearing some outrage on the part of his Portuguese followers, sent them to guard

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his boats, and retained only two priests to assist in the ceremonies of the day. Having put on his pontifical robes, he gave his benediction to the people, after which he made a long discourse the first part of which is directed against the errors of Nestorius, and enforced the obedience due to the see of Rome. All this passed quietly, but when he began to speak to them of *confirmation* and exhorted them to receive it, they siezed their arms and cried out tumultuously 'that they would not submit to an ordinance, which 'they did not acknowledge to be a Sacrament of Christ, but was 'an invention of the Portuguese, to mark them as their slaves and 'vassals; and that though the cowards of Vaipicotta had sub'mitted to his degrading innovations, they would never endure it.' On hearing this, the archbishop with great calmness sate down, and began to reason with them on the divine institution of that Sacrament, but finding that the tumult still continued, he rose and advanced boldly to them, with the cross in his hand and the mitre upon his head, exclaiming. "This is the Catholic Faith which I "preach to you. Jesus Christ taught it to his disciples, and St. "Thomas preached it in these regions. All true Christians ac"knowledge it, and I am ready to die for it; nor will I leave this "place, until I have established it by my preaching or by my "blood. If you desire this last attestation of the truth, approach. "You are armed—I am defenceless. The shepherd fights not: "his only office is to feed his sheep. I have dismissed my Portu"guese attendants and am alone in the midst of you."

In conclusion he challenged 'those who talked against the Roman 'faith by night in corners, to come forth, if they dared, to dispute 'with him publickly.' The Archdeacon, who the night before had assembled the principal persons of the town and received their solemn assurance of allegiance to the Patriarch of Babylon, took this challenge to himself, and rising in passion, asked aloud 'who they were that taught heresies in the dark, and that preached no where but in corners.' Then suddenly leaving the church he went round the town and brought back with him nine or ten boys whom he presented to the Archbishop. Menezes received the children with every mark of affection, embraced them, and administered to them the right of confirmation. Despairing of further success, he returned to his boats and left Paru the next morning.

Arriving at *Mangatte*, the chief town of another principality, he found the people in alarm from a war in which they were engaged with the neighbouring state of Paru, and having preached upon his

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usual topics in the church, which was filled with furniture and women, he passed on the same night to *Cheguree*, a village in the territory of Cochin.

On his arrival he found the doors of the church closed and the town to all appearance deserted. Being informed however that the Archdeacon was concealed in one of the houses, he wrote him a long letter, promising to forget all that was past, and entreating him to consent to another interview, when he did not doubt he should be able to convince him of his errors. He added many promises of preferment if he submitted himself to the see of Rome. The Archdeacon after consulting with his Catanars, consented to the interview and went on board the Archbishop's boat. A long conversation ensued concerning the errors of Nestorius, and the supremacy of the Roman Pontiff. On the first point Menezes urged the authority of St. John (i. 14,) by which the Archdeacon appears to have been silenced but not convinced. On the second the Archdeacon appealed to a letter, preserved in their Archives, of Caius Bishop of Rome, in which he confesses the perfect independence of the two Patriarchates, and also to a letter called *the Letter of the Lord's Day**, because it is said to have fallen from heaven on that day, in which the same truth is affirmed. The conference ended in an agreement that a Synod should be assembled to determine all matters of faith; and that in the mean time the Archbishop should be allowed to preach and deliver the benediction, but that he should be received only as a foreign Bishop, and that he should neither confirm nor perform any other Episcopal office within the diocese. This resolution was signed by the Archbishop, the Archdeacon and the Catanars. It was further agreed that the Synod should be held before Palm Sunday of that year (1599), that the Archdeacon should accompany the Portuguese Prelate in his visits, and should raise no disturbance in the churches, nor be attended by such numbers of armed men as before. The sequel will shew how these articles were violated by both parties.

His political engagements obliging him to go to Quilon, he visited the town of *Porcoa* in his way, and was the first to break the compact he had made by administering confirmation in the Church. He repeated the same, with other episcopal acts, soon after at *Mo-*

* Mr. Baluze in his remarks on the ordinances of the Kings of France, has printed *an Epistle of the Lord's Day*, which was well known in the viiith century. They who brought it to notice, said that it was dictated by our Saviour, written by an angel, and that it fell from Heaven at Jerusalem. Fabricius has inserted it in his collection of the Apocryphal Writing of the New Testament, p. 309, &c. There is no mention of the Church of Babylon. *La Croze.*

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Iandurte, where he was received with great kindness. In the mean time the Archdeacon, who had been obliged by sickness to leave him, or more probably using that pretext to excuse his absence, learning that Menezes had already violated the treaty, wrote letters from Angamale, where he then resided, to all the Churches of the diocese, threatening to excommunicate all that should unite with the Archbishop of Goa. He entreated also the Heathen Kings to forbid him to enter their territories, and gave them to understand that the Portuguese Prelate desired the control of the Christians of St. Thomas in order to make them the vassals of Portugal. These Princes, especially the King of Cochin, had already begun to suspect such a design, and to be jealous of his interference with their subjects.

The Archbishop, proceeding southward, arrived at *Diamper*, which had been the residence of several of their former Bishops, and finding that no ordination had taken place in the last two years, he gave notice of his intention of ordaining any candidates that should offer themselves on the day before the fifth Sunday in Lent, writing at the same time to the Archdeacon and desiring his attendance at the time appointed.

The Archdeacon reminded him that this was an open violation of the agreement made at *Cheguree*, and that if he persisted, the Synod could not take place, since the first question for the Synod to discuss was that of his jurisdiction. Menezes answered that nothing should prevent him from exercising this and all other episcopal functions, in obedience to the Pope's commands, to whom the whole world was subject. The Archdeacon desired him, at least, only to ordain those of the Latin rite, that is, the Portuguese and such natives as had been educated by the Jesuits. The answer was positive and characteristic—that he should ordain all, both 'of the Latin and Syriac ritual, since it was his object to destroy all distinctions and reduce all to one common head.'

Upon this the Archdeacon published an edict to all the Churches of the diocese prohibiting all, on pain of excommunication, from receiving holy orders from the foreign Prelate, and strictly commanding all, both Clergy and Laity, to exclude him from their churches and not to attend his ministry.

The Senior Catanar of the Church of *Diamper* on receipt of these letters, immediately required the Archbishop to desist from administering confirmation and not to enter the Church again. He paid no attention to this remonstrance, and was equally unmoved by the threats of the King of Cochin and his officers, who strongly enforc-

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ed the Archdeacon's prohibition. Accordingly on the day appointed, he ordained *thirty seven* young men, having first made them subscribe to the confession of Pius iv, and take the oath of obedience to the Pope.

After this solemnity he went to *Carturte*, where he had determined to pass the holy week. On Palm Sunday high mass was performed with great pomp, for the Archbishop, hoping to charm the common people, had sent for the full choir from Cochin. His expectations were however entirely disappointed; for this simple people were more disgusted with the ceremonies of a service which they already disliked, in proportion as their external splendor was increased. Having gained over to his party two of the principal Christians of *Carturte*, and many of the heathen chiefs in the neighbourhood, he treated with scorn a peremptory message he received from the Queen* of the country commanding him to quit her territories in three days, on pain of death, and advanced with greater boldness in the prosecution of his great object. The occasional opposition he met with rather inflamed his zeal and was more than counterbalanced by the accession of many Catanars whom he gained over to his interests by large presents and larger promises. He determined to make one resolute effort either to bend the stubborn Archdeacon to his will, or to break with him for ever. Assembling therefore the Catanars who had submitted to his authority, he told them he would no longer bear with the *rebellion* of the Archdeacon, that he should therefore immediately depose him and appoint one of his near relations *Toma Curia* to succeed him in his office. The Catanars entreated him to allow them some further time to reason with him, and twenty days were granted for that purpose. The next day six of their body were sent to induce him to submit, but all their entreaties were in vain.

On Easter Eve he held a second ordination, when he conferred orders on many who before had been prevented from applying. On Easter day the heathens, being grievously offended at a solemn procession which he had ordered, hired an infamous Juggler to murder him. The man failed in his attempt, and was condemned by the Queen to be impaled. At the intercession however of the Archbishop this punishment was remitted, and he was condemned to the gallies at Cochin for life. This circumstance deserves to be noticed as honorable to the character of Menezes, and as shewing the great influence which, by some means or other, he had acquired

* Called by the Portuguese *Reina di Pimenta*, Queen of Pepper.

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over the Native courts in so short a time.

After the morning service he was invited to be present at the *Nerka*, a feast which they celebrate on certain festivals, resembling the *Agapae* of the antient church. The bishop has one half of the provisions, the Priests one quarter and the People the remainder. The Archbishop was too much fatigued to attend, but the episcopal portion of the repast was sent to him. In the evening he visited all the sick in the town and gave them money and spiritual advice.

On the Wednesday in Easter week he paid a second visit to *Molandurte*, but met with a very different reception. Not a single person attended at the place of landing, and the doors of the church were closed against him. He remained therefore on board, till the arrival of the chief officer of the king of Cochin, whom he desired the Governor immediately to dispatch to his assistance. The king, notwithstanding all his former attempts in favour of the Archdeacon, did not dare to refuse compliance with the present demand; and the chief immediately on his arrival attending the the Archbishop to Church, and commanding the people, in the king's name, to do whatever the foreign Prelate directed them, the inhabitants submitted, and were reconciled to the Church of Rome.

In a second visit that he made to *Diamper*, by threats and intimidation he prevailed on the chief officer to issue the same orders, threatening the king of Cochin himself with the vengeance of the King of Portugal, if he did not protect him from the insolence of the people and further his views. The next day, after administering confirmation, he announced that he had excommunicated and deposed the Archdeacon, as a rebel to the Pope, exhorting them to renounce all connection with him. In the evening he ingratiated himself with the inhabitants by visiting the sick and giving money to the widows and orphans, contrasting his beneficence in giving them alms with the conduct of their own Bishops who took alms from them; but omitting to explain to them that while their Prelates depended for their support entirely on the contributions of the people, he enjoyed a princely revenue and had the command of the treasury of Goa.

This politic behaviour gained him many partizans, among the laity, while his bold and insolent behaviour towards the Native princes and their officers, gave them a high opinion of his power, and made the poor Christians generally wish for the protection of a Prelate, who by his political influence would be able to espouse their

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quarrels and defend their rights.

The Archdeacon was now seriously alarmed. Many of the churches were overawed by the Heathen princes, some of the most important (particularly *Carturte, Molandurte* and *Diamper*) were subdued by the personal exertions of the unwearied and determined Prelate; and every avenue of the country was so guarded by the Portuguese, that his own escape and the arrival of a Syrian Bishop appeared equally hopeless. The Archbishop, being informed of his perplexity, wrote a letter to him, in which he 'cited him to appear 'before the tribunal of God to give an account of those souls purchased by the blood of Christ, who were perishing by his revolt 'and disobedience; he assured him that this citation must shortly 'be obeyed; that he had been desirous, according to the laws of 'Charity, to avert it; that he spoke this not as a Prophet, but as a 'man persuaded that God would not abandon his church, and 'that the glorious Apostle St. Thomas would intercede with God 'for his disciples against those who were opposed to their welfare.

This letter was well timed and the effect of it decisive. The Archdeacon replied that he repented of his opposition, which he entreated the Archbishop to pardon, and that he submitted himself to the Roman Church.

The Archbishop, though delighted at this full concession, was determined to humble his adversary still further, and told the Catanar who brought the letter he had been so often deceived by similar devices of Heretics, that he could not believe his present professions to be sincere except he signed the ten following Articles.

1. *That he should abjure the errors of Nestorius, and his disciples Diodorus and Theodorus,* whom the Christians of Malabar reverence as Saints; that he should confess them to be accursed heretics, condemned to eternal punishment for their errors, in which they persisted even to their death.*

2. *That he should confess that there is not a law of St. Peter and a law of St. Thomas, but one only law of Jesus Christ our Lord, preached uniformly throughout the world by all the Apostles.*

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* A notable instance of the ignorance of Menezes and his coadjutors. Diodorus of Tarsus and Theodorus of Mopsuesta had both been dead long before the elevation of Nestorius to the See of Constantinople! Diodorus is commended by Basil, Epiphanius, Chrysostom, and all the orthodox writers of his age, and was never charged with any errors! The condemnation of the other was procured, long after his death, by intrigues which are fully related by all Ecclesiastical Historians. *La Cruze.*

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3. *That he should make before the Archbishop the same confession of Faith, which he sent to him from Goa, when he made him Governor of the diocese, after the death of Mar Abraham.*

4. *That he should deliver up all the Syriac books of the diocese, whether his own property or left by former Bishops, in order that such as require correction may be revised, and the rest burned.*

5. *That he should promise and swear obedience to the Pope, the successor of St. Peter, the Vicar of Jesus Christ upon earth, the supreme Head of the Church, the Father, the Master, the Doctor and the Prelate of all Christians, of all Bishops, Archbishops, Primates and Patriarchs in the world; that he should confess that all men owed him obedience, and that such as refuse are excluded from eternal salvation.*

6. *That he should anathematize the Patriarch of Babylon, as a Nestorian Heretic, a Schismatic, separated from the obedience of the holy Roman Church; that he should swear not to obey him in any thing, to have no intercourse or communion with him, not to receive his letters or to answer them.*

7. *That in like manner he should swear never to receive any Bishop or other Prelate into the diocese, that was not sent by the Roman Pontiff, and recognized by the Archbishop of Goa, and that all such he would obey as his true Pastors.*

8. *That he should acknowledge the Archbishop Menezes as his Bishop, delegated by the Apostolic See; that he would in all things be subject to his orders as long as the diocese should be without a Bishop of its own.*

9. *That he should dispatch letters to convene a Synod of the diocese in a place which should appear most suitable to the Archbishop, to discuss matters of Faith; that all the Priests and all persons chosen by the different churches should attend, and that the Archdeacon should swear to consent to whatever should be there determined.*

10. *That he should accompany the Archbishop wherever he went, and that peaceably, and without other armed attendants than his own domestics, that he should embark with him and attend him in all his visits to the Churches.*

The Archbishop sent these Articles by a Catanar; but to assure himself of the fidelity of the messenger, he exacted from him subscription to the profession of faith and a vow of obedience to the

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See of Rome. He made him swear also that if the Archdeacon did not sign the Articles within twenty days he would abandon him.

After all his precautions however he was still apprehensive that the King of Cochin would oppose these designs upon his Christian subjects. He determined therefore to go to Cochin and by means of the Governor to gain the concurrence of that Prince to all his measures. The King himself waited on the Archbishop, and promised all that was required of him. Menezes, delighted with this assurance, went immediately to Cranganore to prepare, in consultation with the Jesuits, the Decrees of the approaching Synod.

While he was thus engaged, the King of Cochin visited him there, and was met by a fierce and angry remonstrance. The Prelate complained loudly of the treatment he had received in his territory, and threatened him with the displeasure of his Sovereign. But his chief subject of complaint was that the king defended the Archdeacon in his rebellion, and with most angry violence and intemperate abuse of his religion, he expressed his wonder that an Idolater should presume to favour the Patriarch of Babylon against the Pope, being utterly ignorant of the difference between them. Throughout the whole of this strange and disgraceful scene the Heathen Prince (even according to the account of the Portuguese historian) appears to infinitely greater advantage than the Christian Prelate. His temper appears to have been unruffled, and he was silent on the subject of his religion. He left the Archbishop with an assurance of friendship and protection, which in his subsequent conduct he does not seem to have violated.

Accordingly he wrote immediately to the Archdeacon, desiring him to submit himself to the Archbishop, and wrote also to the King of Mangate to enforce his obedience. Upon the receipt of this letter the unfortunate victim of this protracted persecution, finding no alternative but instant and unconditional surrender, wrote to the Archbishop that he was ready to obey all his commands. He begged only that he might wait upon him at some other place than Cranganore, which being a Portuguese fortress, alarmed his fears of a prison at Goa. Menezes yielded to his request and appointed the Jesuits' college at *Vaipicotta.* Their meeting was in the Church, and the Archdeacon throwing himself at the feet of the Prelate, adopted the words of the returning prodigal and implored forgiveness. Menezes, in raptures at this happy termination of his

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labours, raised him with every demonstration of kindness, congratulated him on his reconciliation with the Catholic Church, assuring him of the final reward reserved for those who bring many souls to the purity of the faith. He concluded by urging his immediate and public signature of the Articles. The Archdeacon entreated that he might sign them in private, representing the probable disaffection which the other mode might excite among the people whom he was desirous to bring over. The force of this argument was instantly admitted, and the oath and subscription to the profession of faith and the ten Articles were made before the Jesuit Francisco Roz, who had been the very soul of Menezes' counsels in the whole transaction.

Nothing now remained but to arrange the preliminaries of the Synod. It was proposed that it should be held at *Angamale*, the Metropolitan Church of the diocese, but the Archbishop had strong reasons for objecting to this. *Angamale* was not within the territories of Cochin, and the inhabitants were strongly attached to their old religion. It was finally determined that it should assemble at *Diamper*, a short distance only from Cochin, on the 20th of June, 1599, the second Sunday after Trinity; and accordingly both the Archbishop and Archdeacon issued letters, commanding the attendance of all priests and four laymen from every town at the time and place appointed.

The Archbishop on his return to Cranganore composed, and wrote with his own hand, the decrees of the Synod, which were immediately translated from Portuguese into Malayalim. He had taken good care to engage the assistance of the neighbouring chiefs; and in order to secure the great object—the majority of votes in the Synod—he ordained no less than fifty Priests in the Church of *Paru* on Trinity Sunday. These, together with the thirty eight ordained at *Diamper* a little time before, and others at *Carturte*, probably amounted to at least two thirds of the whole number present at the Synod, which did not exceed one hundred and fifty three. Many also of the lay delegates he conciliated by considerable presents, some of great value.

On the 9th of June he arrived at *Diamper* accompanied by six Jesuits and his Chaplain, and appointed a Committee of eight Catanars and four laymen, who examined and approved the decrees which he had prepared. On the 20th of June the Synod was opened with great solemnity, the Clergy of Cochin, with their Choir, the Governor and his Officers being present on the occasion.

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The history and acts of the Synod will form the subject of another paper.

IV.—*Climate of Seringapatam.* Latitude 12°45′ N. Long. 76°51′ E. *(Extracted from the Journal of the Asiatic Society of Bengal.)*

Being desirous of including within the pages of the Journal all the data necessary for a meteorologist, to judge of the contingencies of pressure and temperature on the whole continent of India, we extract the following results of a meteorological journal, kept for two years at Seringapatam, from Brewster's Edinburgh Journal of Science, No. 5.

The original registers were kept by Mr. SCARMAN in 1814 and 1816. They were abstracted and reduced to order by Mr. J. FOGGO, Junior.

The mean temperature of the whole year is by observation 77.06° The mean at sunrise is 63°.17: at 3 P. M. 90°.95:—of the day, 84°, of the night, 70 .11. The average daily range of temperature 27°.7. The curve of mean temperature has two convex summits, in May and October, corresponding with the sun's passage twice over the latitude of the place. The highest temperature is 115°, and the lowest, 48°.

The mean temperature of the river Caveri, observed every day at 6 A. M. and 6 P. M. is 77.2 agreeing exactly with that of the air.

The average height of the barometer is 27.568, whence the elevation of Seringapatam may be calculated to be 2412 feet above the sea, assuming the sea level, 29.88, and the temperature of the intercepted column of air, 78°.

The average diurnal tide between the hour of 10 A. M. and 4 P. M. is 0.074 inch. During the prevalence of the south-west monsoon, the extent of the variation is diminished. The monthly variation also proceeds with great regularity, the whole range being 0.262. For the last three months of 1816, the register was extended to the hour of 8 P. M. and the average height of the barometer at that hour is 0.006 *lower* than at 4 A. M.

The prevailing winds are the north-east and south-west, or the general monsoons of the Indian Ocean. The south-west sets in during the month of April. When it commences, its reciprocation with the north-east wind interrupts the serenity of the weather; and during its continuance, thunder storms occur almost every day, with heat-lightning at night. This is the rainy season, but the monsoon having deposited its superabundant moisture upon the ghats, very little rain falls at Seringapatam. During the north-east

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monsoon, which begins about the end of October, the weather is settled and fine, with heavy dews before sunrise.

Range of the Thermometer, &c. in 1816.

Months.	Mean temperature at sunrise.	Mean temperature at 2½ P. M.	Mean daily range of temperature.	Mean monthly temperature.	Monthly difference from annual mean.	Evaporation.	Rain.	Proportion of winds. n. e.	s. w.	var.
					°	inch.	inch.			
Januaiy,	54°	84°	30	69°	—6.7	8.83	0	30	1	0
February,	58	91	30	74	—1.7	10.17	0.30	24	5	0
March,	59.5	100	43.5	79.7	+4.0	15.05	0.01	12	17	2
April,	66	100	34	83	+7.3	14.52	2.47	4	26	0
May,	66.5	100.5	34	83.5	+7.8	15.00	5.46	3	28	0
June,	65.2	90.5	25.2	77.7	+2.0	9.27	5.85	1	29	0
July,	64.5	82	17.5	73.2	—2.5	6.60	1.86	0	31	0
August,	62.5	85.5	23	74	—1.7	8.77	1.37	0	31	0
Sept.,	62.2	89	26.7	75.5	—0.2	9.36	0.80	0	30	0
October,	64.5	88.5	24	76.5	+0.8	9.30	4.07	17	13	1
Nov.,	61.5	82.5	21	72	—3.7	7.35	1.51	26	4	0
Decr.,	57	85	28	71	—4.7	8.92	0	28	3	0
Mean,	61.7	89.8	28.1	75.7		123.12	23.7	145	218	3

Range of the Barometer, in 1826.

Months.	Mean Height of the Barometer at 4 A. M.	10 A. M.	4 P. M.	8 P. M.	Mean monthly pressure at 32°.	Difference from mean annual pressure.	Daily tide from 10 A. M. to 4 P. M.
January,	27.715	27.763	27.677		27.614	+ .169	0.086
February,	.648	.687	.608		.527	+ .082	.079
March,	.638	.664	.571		.486	+ .041	.093
April,	.569	.614	.499		.411	— .034	.115
May,	.539	.559	.478		.373	— .072	.081
June,	.498	.509	.458		.354	— .091	.051
July,	.498	.507	.471		.372	— .073	.036
August,	.502	.514	.470		.372	— .073	.044
Septr,	.536	.545	.483		.392	— .053	.062
October,	.592	.621	.634	27.578	.461	+ .016	.087
November,	.588	.630	.559	.587	.484	+ .039	.071
December,	.616	.650	.563	.613	.497	+ .052	.087
Mean,	27.578	27.605	27.531	27.592	27.445	range 0.260	0.074

V.—*Experiments on the Preservation of Sheet Iron from Rust in India.* By James Princep, Sec. &c.

(*Extracted from the Journal of the Asiatic Society of Bengal.*)

The proposed extensive employment of iron steam boats for the navigation of the Ganges, rendered it a desideratum to ascertain

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what varnish or composition would best preserve the exterior surface of such vessels from the rapid corrosion to which iron is so peculiarly subject in a hot climate. A series of experiments was undertaken with this view by myself at the requisition of Government; and it may perhaps be useful to record the principal results in a journal of science.

Two sets of six wrought-iron plates, each measuring three feet by two feet, were fixed to two iron triangles, the plates being prevented by studs from coming into contact with each other. The same varnishes were applied to both sets, one being intended for entire submersion under water, the other to be only half immerged, in order to feel the united influence of air and water.

The following were the coatings applied.

1. Common coal tar, laid on hot, and the plate heated.

2. *Theetsee* varnish of Ava, one coat. This took a very considerable time (two months) to dry, kept first in a cool-room, and afterwards in a room heated by furnaces.*

3. Native *Dhúna*, applied to the iron hot, in a thick uneven coat.

4. Best white-lead paint, three coats; allowed to dry and harden for nearly three months.

5. Coach-makers' varnish, two coats; dried rapidly.

6. Spirit varnish, several coats; warmed.

7. White wax, melted on the surface.

8. White wash, of pure lime water.

9. The surface of the iron plate cleaned and guarded with an edging of zinc soldered on.

10. The natural surface of the rolled iron sheets, covered with its usual hardened grey oxide.

Many of the foregoing were employed from curiosity only, especially No. 6, the spirit varnish, which had on many occasions proved quite ineffectual in preserving the surface of polished iron and steel from rust in the atmosphere of Calcutta.

The two frames were suspended as above described, one under water, the other half immersed, from one of the unused dredging boats near the Chitpur lock gates of the Circular canal, where they were left undisturbed for three months, during a period of the year,

* Major BURNEY states, that three or four days are sufficient for the varnish to dry when laid on wood, (Journal, Vol. I. p. 172.). I had not a damp vault in which to expose the plate as recommended by that officer, and that may partly account for the delay in drying; but all varnish and paint takes longer to dry on metal than on wood, from its non-absorbent nature.

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when the water of the canal was only slightly salt.

They were then taken up for examination, and presented the following appearances.

No.	Varnish.	Plates under water.	Plates half above water.
1	*Tar,*	Perfectly preserved and free from rust.	A few dots of rust between wind and water.
2	*Theetsee,*	Perfectly uninjured in appearance.	A line of rust at the level of the water.
3	*Dhoona,*	White and pulverulent; soft and easily rubbed off while wet; rust here and there.	Large cracks from the contraction of the part exposed to the sun, whitened where thick, black where thin; plate preserved, above water.
4	*Paint,*	Almost wholly disappeared, and blotches of rust on the surface.	Paint uninjured above water mark, and plate preserved, but below water entirely removed.
5	*Copal varnish,*	Whitened, pulverulent, and soft; but not much oxidated.	In air less, whitened spots of rust breaking out every where.
6	*Spirit varnish,*	Whitened and very rusty.	Very much corroded.
7	*Wax,*	No trace of wax left, and very rusty.	This plate was all under water.
8	*Lime,*	Flaky; peeled off, and very much corroded.	In air remains on and acts pretty well.
9	*Zinc,*	The clean iron excessively corroded and bad: the zinc also oxidated.	Much more rusty in the air than under water, where a kind of crust was formed.
10	*None,*	The natural surface was a little whitened and pretty well preserved.	Rusty on the edges or where it had been scraped; elsewhere little injured

The superior preservative power of the coal-tar to all the substances tried, with the exception perhaps of the theetsee, was evident; the Burmese varnish laboured under the disadvantage of being a single coat, otherwise it would doubtless, from its hardness, its firm adherence, and its inalterability by water, prove fully equal as a lacquer to the coal-tar: the latter has on the other hand the advantage of drying and hardening as soon as laid on.

The change effected on the resinous varnishes is produced by an actual chemical combination with the water; the soft pulverulent matter is analogous to the white powder obtained by the addition of water to an alcoholic or of acid solution of rosin.

The failure of the zinc guard, which was expected to act as an electro-positive protector to the iron, may I think, be attributed to its being adulterated with lead, which being negative with respect to iron, would cause, as was actually the case, a more rapid oxidation of the latter metal: (the impurity of the zinc was afterwards fully proved.)

The wax and the white paint had entirely disappeared from the

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surface of the metal under water before the plates were taken up; it is impossible therefore to say in what way their removal was effected.

The bituminous (coal-tar) coating was finally adopted, and it has been successfully applied to the iron steamer the Lord William Bentinck, lately launched under Captain JOHNSTON's superintendence.

VI.—*Scientific Intelligence.*

We have recently inspected an extremely curious and ingenious anatomical figure, brought out to this country by Mr. Knox, a surgeon of this Establishment.

This figure, which is an exact model of the human body, with the skin taken off, was constructed by the Chevalier Auzoux, a Physician of Paris, and has been viewed with approbation and admiration, not only by unprofessional persons, but by the most distinguished members of the Medical profession, both in this country, and in England.

It represents, with the greatest minuteness, and critical precision, all the details of the human structure. Each muscle and organ can at pleasure be removed and examined, with the same results, that are attainable by the process of dissection.

Indeed, whether as regards its striking resemblance of nature, or the anatomical correctness of its construction, it may be considered one of the most extraordinary combinations of art and science, that have appeared in the present day.

Several of the most eminent surgeons in England have expressed their opinion, that altho' this invention of Mr. Auzoux will not supersede the necessity of dissection, yet that it will greatly facilitate the attainment of the science of anatomy, will enable those who have already acquired it to maintain their knowledge, and will prove of important aid in public lectures, in giving a knowledge of the relative position and arrangement of the various parts of the human frame.

If results such as those above stated, are calculated upon in England, of how much greater importance is the invention likely to prove in this country, where the heat of the climate renders it almost impracticable to resort to dissection.

We observe from the preface of a short pamphlet, descriptive of the invention, which has been published by Mr. Knox, that a figure has been ordered by the Honorable Company for the school in Calcutta, and we entertain hopes that measures may be adopted

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for securing to the public, the benefit of the one now at Madras.

In addition to the advantage of enabling the members of the Medical profession to refresh their memories on particular points, the possession of such a model, would afford the means of imparting a respectable knowledge of anatomy to the subordinate grades of the Medical Department, a desideratum which we believe has been long felt, and it might also thro' the medium of lectures, excite in ths minds of the Natives a desire of acquiring that interesting and useful scienee.

It will doubtless be conceded, at the present period especially, when it is the policy of our rulers to give every encouragement to the employment of Natives in places of importance and trust, that no means should be neglected which can in any way tend to enlighten and enlarge their minds. It has been observed by many who have had the best opportunities of judging, that of late years, a spirit of research and a desire of extending their studies in the various branches of science, which do not militate against their prejudices, have been engendered among them, and which give promise that they will readily avail themselves of such opportunities as may be afforded for their improvement.

Of the truth of this assertion, the reports of the several institutions of learning, but more especially those at Calcutta and Bombay, will afford abundant proof.

We are compelled with regret to state that in this respect we are far behind the Sister Presidencies, but we trust the time is not far distant, when Madras will hold out to the aspirant after knowledge, greater advantages than a mere philological acquaintance with the English and Native languages.

We have reason to believe that the use of the model of which we are now treating, has been tendered to Government, and we cannot but entertain hopes that the opportunity will not be lost, which is thus afforded, of disseminating knowledge on a subject, which from the revolting nature of its study, has hitherto, chiefly been confined, to those whose professional pursuits have obliged them to acquire it.

We cannot conclude these remarks without observing, that the community are greatly indebted to Mr. Knox for the kindness and urbanity he has displayed in exhibiting the valuable figure of which we have made mention and in addition to which that Gentleman is in possession of perhaps the most extensive collection of skeletons and other anatomical specimens ever brought out to this country.

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VII.—METEOROLOGICAL REGISTER KEPT AT THE MADRAS

	Standard Barometer No 3. by Gilbert.							Standard Therm. by Troughton.						
	Sun Rise.	10 A. M.	Noon.	2 P. M.	Sun Set.	8 P. M.	10 P. M.	Sun Rise.	10 A. M.	Aft. Noon.	2 P. M.	Sun Set.	8 P. M.	10 P. M.
	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	°	°	°	°	°	°	°
1	30,040	30,120	30,072	30,042	30,034	30,070	30,108	79,5	84,5	86,6	86,9	83,2	82,4	82,0
2	,108	——	,126	,074	,068	,116	,134	79,0	----	87,0	87,0	83,0	82,0	81,3
3	,064	,142	,102	,064	,042	,076	,092	78,3	84,5	87,0	88,7	82,0	81,3	81,0
4	,058	,138	,082	,026	,022	,040	,048	77,1	84,3	89,0	89,7	84,1	81,5	80,7
5	,044	,104	,074	,036	,020	,040	,060	77,1	83,5	90,2	85,5	83,2	81,2	81,7
6	,052	,150	,100	,050	,044	,084	,106	75,4	84,8	88,7	89,8	83,3	81,0	81,0
7	,050	,144	,100	,050	,046	,080	,092	75,1	85,0	85,7	86,0	82,5	81,4	79,0
8	,034	,104	,060	,024	,018	,054	,072	74,3	84,5	85,0	85,8	82,8	82,7	81,7
9	,026	——	,052	,016	,008	,034	,080	73,0	--	85,6	86,5	83,0	82,5	81,9
10	,026	,076	,052	,018	,010	,022	,048	76,6	84,4	88,8	88,9	85,9	82,9	81,9
11	,022	,086	,094	,018	,004	,028	,040	79,1	84,6	87,0	88,0	82,7	82,9	79,9
12	,024	,070	,032	,004	,000	,024	,036	77,0	84,0	85,2	85,9	82,0	81,0	81,0
13	,004	,066	,028	,002	,000	,010	,036	77,0	84,7	86,7	87,0	84,0	81,8	82,0
14	,016	,091	,042	,004	,000	,012	,042	78,0	85,1	86,1	86,7	83,8	82,0	81,9
15	,024	,094	,050	,018	,004	,020	,040	76,9	85,0	86,3	86,4	84,0	82,5	82,2
16	,020	,072	,040	,002	29,992	,004	,016	79,0	86,1	86,0	86,0	84,0	82,9	82,3
17	,006	,038	,012	29,980	,964	29,982	29,990	81,3	87,5	87,0	86,9	83,4	82,0	81,6
18	29,988	,056	,020	30,000	30,000	30,022	30,042	78,5	85,0	86,5	86,3	83,0	81,2	81,0
19	30,030	,110	,072	,032	,036	,062	,102	77,0	83,9	86,0	85,2	83,2	82,1	82,0
20	,036	,138	,092	,050	,042	,098	——	78,5	85,4	86,8	86,9	84,3	83,5	----
21	,060	,148	,106	,040	,040	,086	——	80,5	85,8	86,6	87,0	84,0	84,0	----
22	,084	,178	,146	,090	,050	,090	,092	81,5	85,7	87,6	87,1	84,0	82,3	82,0
23	,054	,126	,092	,074	,042	,084	,110	79,0	85,2	86,7	87,7	84,1	83,1	81,1
24	,050	,156	,118	,062	,052	,096	,124	76,0	83,4	85,0	85,9	83,5	82,5	81,8
25	,072	,160	,124	,078	,040	,070	,090	76,9	84,1	85,5	86,2	83,1	81,9	81,2
26	,036	,110	,056	,016	29,994	,014	,032	77,3	83,0	86,0	86,8	83,3	81,6	80,6
27	29,990	,024	,006	29,982	,982	29,996	,008	77,0	84,1	86,4	86,4	83,2	82,0	81,4
28	,990	,050	,024	,998	,986	30,012	,020	77,0	84,8	86,1	86,1	83,7	82,3	82,1
29	30,010	,080	,044	30,012	,998	,014	,030	78,0	85,1	86,1	86,8	83,9	82,8	82,0
30	,022	,058	,014	29,980	,972	29,988	29,996	82,0	86,0	87,0	87,2	84,8	83,9	83,8
31	,008	,052	,010	,972	30,002	30,000		82,0	87,0	88,7	88,0	82,8	83,0	----
Mean	30,034	30,101	30,066	30,025	30,017	30,043	30,060	77,9	84,9	86,7	86,9	83,5	82,2	81,5

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OBSERVATORY; FOR THE MONTH OF MARCH 1834.

	Dep. of wet bulb Thermometer.							Rain.		Evaporation.	Wind.	Remarks.
	S. Rise	10 A. M.	Aft. N.	2 P. M.	S. Set.	8 P. M.	10 P. M.	S. R.	S. S.			
	°	°	°	°	°	°	°	Ins.	Ins.	Ins.		
1	——	7,5	9,5	9,4	10,4	9,6	9,1				W. & S.	Clr.d. & n. lightg.
2	——	——	——	——	——	——	——				SW. & SE.	Clear day & night.
3	——	6,5	14,1	——	9,7	9,2	9,0				NW. & S.	Clr. d.& n.hvy.dw.
4	8,6	13,4	14,0	12,7	11,8	8,5	6,8			2,396	SW. S. & SE.	do.
5	6,7	9,2	13,4	9,7	8,7	7,2	7,5				SW. & SE.	do.
6	5,9	13,1	15,0	——	9,5	7,8	7,0				W. SW. & SE.	do.
7	7,8	15,0	11,7	11,6	8,5	7,6	6,1				SW. SE. & S.	Mostly clear.
8	5,4	12,5	11,7	10,8	9,4	9,3	8,9				W. SW.SE.NE.	
9	5,0	——	11,6	12,5	9,0	6,7	6,0				SW. SE. & E.	
10	5,2	10,4	14,5	17,6	8,1	7,1	6,1				W. SW. & S.	Mostly clear. heavy dew.
11	6,7	10,7	13,2	13,5	7,5	7,0	6,2				NW. S. & SE.	
12	5,7	9,1	——	9,7	5,1	4,8	3,5			2,396	SW. SE. & S.	
13	3,9	10,2	——	12,3	7,1	6,4	6,3				W.SW.&SE. S.	
14	5,6	11,1	12,1	10,7	7,8	6,2	6,6				SW. S. & SE.	
15	4,9	11,1	10,3	10,1	8,0	6,8	6,8				SW. S. & SE.	
16	5,9	11,9	10,8	10,0	8,1	6,9	6,3				S. SW. & SE.	Mostly clear.
17	6,4	11,9	9,5	10,1	7,4	6,7	5,6				SW. S. & SE.	dew.
18	5,5	9,0	10,0	10,3	9,0	7,2	7,0			2,479	W. SE & S.	
19	5,8	11,7	12,4	11,2	10,1	8,3	7,7				SW. S. & SE.	
20	6,5	9,5	10,5	9,9	8,2	7,5	——				S. E. & SE.	
21	6,5	8,8	9,3	9,4	6,0	8,0	——				NE. SE. & E.	Mostly cloudy.
22	7,5	10,8	13,6	11,9	9,8	7,8	9,8				S. NE. & SE.	
23	7,5	10,7	12,9	13,7	10,4	——	9,0				W. E. NE.	
24	6,1	11,4	11,7	11,7	9,5	9,5	8,5				W. E. & SE.	
25	7,4	10,2	11,5	11,3	9,2	7,9	6,7			2,500	SW. NE. & E.	Mostly clear.
26	7,3	9,1	11,0	11,7	9,1	7,7	7,1				SW. S. & NE.	dew.
27	6,5	10,1	11,1	12,2	8,9	8,2	8,2				SW. SE. & S.	
28	7,0	10,8	12,2	11,9	10,1	9,6	9,7				W. S. & SE.	
29	7,7	12,1	12,6	11,7	10,0	9,8	8,0				W. SE. & S.	
30	7,6	9,8	11,1	11,0	8,7	7,3	6,7				SW. & S.	Mostly cloudy.
31	6,1	10,0	11,7	10,8	8,5	9,0	——				S. SE. & N.	Cloudy. Thunder [and lightning.
Mean	6,4	10,6	11,9	11,1	8,8	7,8	7,3					

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METEOROLOGICAL REGISTER KEPT AT THE MADRAS

	Standard Barometer No. 3 by Gilbert.							Standard Therm. by Troughton						
	Sun Rise.	10 A. M.	Noon.	2 P. M.	Sun Set.	8 P. M.	10 P. M.	S. Rise.	10 A. M.	Aft. Noon.	2 P. M.	S. Set.	8 P. M.	10 P. M.
	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	°	°	°	°	°	°	°
1	30,010	30,088	30,042	30,000	29,982	30,036		79,5	84,3	86,0	86,1	83,8	84,	
2	29,992	,033	,050	,012	30,002	,012		76,9	81,0	82,5	83,4	83,0	82,1	
3	,990	,052	,020	29,992	29,992	29,998		81,0	85,0	87,0	80,4	79,8	81,0	
4	30,000	,032	,014	,980	,992	30,016	30,024	76,5	80,4	82,2	82,8	77,8	79,8	80,2
5	,010	,058	,028	,994	30,000	,020	,051	80,0	82,3	83,9	84,3	83,0	82,7	82,5
6	,012	,054	,020	,994	29,998	,012	,044	80,7	84,0	86,0	87,0	85,7	84,5	83,3
7	,013	,046	,012	,974	,970	29,986	29,990	80,9	84,9	86,2	86,8	85,3	84,1	84,0
8	29,978	,008	29,978	,966	,926	,942	,952	82,0	87,8	88,1	87,9	84,5	83,4	83,7
9	,946	,000	,976	,956	,960	,956	,974	81,4	88,0	88,8	88,0	85,0	84,0	84,5
10	,968	,018	30,001	,960	,958	,960	,974	84,3	84,2	87,0	87,5	86,0	84,9	84,5
11	,976	,060	,046	,988	,964	,982	30,000	82,5	76,5	75,4	80,0	84,0	80,2	79,1
12	,994	,042	29,992	,978	,984	30,004	,008	77,0	84,0	84,7	85,0	83,8	83,0	82,3
13	30,000	,036	30,018	,990	,976	,000	,008	81,1	84,0	85,8	86,2	84,0	83,9	83,8
14	,008	,052	,014	,980	,986	,000	,008	79,4	85,2	86,0	86,7	85,0	84,0	83,8
15	,002	,034	,008	,968	,964	29,980	29,990	79,7	86,0	87,0	88,0	85,9	84,0	84,6
16	29,982	,024	29,998	,960	,966	,984	,996	81,2	86,1	87,5	87,8	85,9	85,2	84,5
17	,972	29,988	,958	,950	,948	,954	,960	84,0	87,0	89,0	89,4	86,6	85,3	84,9
18	,944	,958	,940	,918	,900	,906	,990	85,0	88,8	89,0	89,9	87,0	85,0	85,0
19	,900	,954	,942	,904	,908	,906	,914	87,0	91,8	95,2	93,9	89,5	86,5	85,0
20	,906		,952	,936	,938	....	....	84,2	....	94,0	97,4	90,9	....	....
21	,968	30,028	,982	,962	,960	,976	....	81,3	89,0	90,1	91,0	87,0	86,0	....
22	,978	,028	,984	,952	,946	,974	....	80,9	81,8	88,1	89,0	85,0	83,5	....
23	,970	,030	,984	,966	,980	,990	30,002	81,0	86,9	88,7	89,0	85,0	83,0	82,9
24	30,004	,086	30,052	30,012	,996	30,028	,044	78,7	85,0	86,4	86,4	84,3	82,4	81,9
25	,020	,080	,052	,012	,994	,004	,030	76,5	85,4	87,0	87,0	83,2	82,2	81,8
26	,020	,060	,038	,000	30,000	,020	,024	79,7	85,8	87,0	86,9	83,7	82,7	83,0
27	,032	,072	,046	,008	,006	,024	,040	80,7	85,0	86,8	87,4	86,3	84,2	83,1
28	,000	,038	,026	29,992	29,976	,000	,006	79,2	86,8	87,8	87,6	84,9	84,0	83,6
29	,000	,046	,014	,976	,986	,000	,014	81,1	88,4	89,3	88,5	85,3	84,0	83,7
30	,050	,100	,066	30,026	30,036	,088	,000	82,9	87,8	87,3	88,9	85,7	84,6	84,0
Mean	29,988	30,038	30,008	29,977	29,973	29,992	30,002	80,9	85,3	87,0	87,3	84,9	83,6	83,3

OBSERVATORY; FOR THE MONTH OF APRIL 1834.

	Dep. of wet bulb Thermometer.							Rain.		Evaporation.	Wind.	Remarks.
	S. Rise.	10 A. M.	Noon.	2 P. M.	S. Set.	8 P. M.	10 P. M.	S. R.	S. S.			
	°	°	°	°	°	°	°	Ins.	Ins.	Ins.		[& drzzlng. rn.
1	7,5	8,4	9,0	10,4	7,3	7,7	——				NW. E. & NE.	Mstly. cldy. Ltng.
2	6,6	6,0	7,2	8,8	7,0	8,1	——	0,028		2,250	SW. SE. & E.	Cloudy: Ltng.
3	4,1	9,3	9,8	8,4	5,7	6,0	——				N.SE.E.&NE.	do.
4	5,5	7,4	7,8	7,1	3,6	4,8	4,3		1,625		N. NE. E.SE.	Cldy. hvy. rn. ltng.
5	4,1	4,6	5,9	6,3	6,3	6,7	4,9				SW. E. & SE.	Mostly cloudy.
6	4,7	6,5	6,4	9,0	7,7	6,2	6,1				NE. E. & SE.	Mostly clear.
7	4,9	6,8	8,2	8,8	8,4	8,1	7,1				W. & & SE.	Mostly clr. Ltng.
8	6,5	11,9	10,1	10,4	8,5	7,4	6,7				W. SW. & S.	} Clear.
9	5,8	12,3	10,3	10,3	7,0	7,7	6,5			2,090	W. S. & SE.	}
10	7,8	7,3	9,8	10,5	9,1	8,0	6,6				W. SE. & S.	do. Ltng.
11	5,5	4,5	3,7	6,0	11,0	6,2	5,1		1,997		NE. N. & SE.	Hvy. rn. & Thudr.
12	5,0	5,5	9,7	8,8	7,6	7,0	6,3				W. E. & SE.	Mstly. clr. & ltng.
13	5,6	7,0	8,8	8,7	7,7	8,1	8,9				E. SE. & S.	Mstly. flying clds.
14	5,4	8,2	8,2	8,7	8,4	7,9	7,8				W. E. & S.	Clear.
15	5,7	8,2	9,0	10,0	9,0	7,0	6,9				N. E. & S.	do.
16	5,3	9,3	9,7	9,1	7,9	7,5	6,7			2,365	SW. W. & S.	Thick haze.
17	6,1	11,0	9,0	11,4	7,1	6,8	6,2				SW. W. & SE.	Cloudy & ltng.
18	6,7	10,8	9,2	12,0	7,0	5,3	5,0				S. SW. & SE.	Mstly. cldy. & ltng.
19	8,3	10,0	——	17,7	12,5	9,5	7,6				SW. NW. & SE.	Mostly clear.
20	7,7	——	14,5	15,9	12,0	——	——				W. NW. & N.	Mostly hazy.
21	6,3	12,0	10,1	10,9	6,2	6,5	——				SW. & W. E.	}
22	5,9	——	10,0	10,9	8,5	7,4	——				S. SE. & S.	}
23	6,9	10,9	10,5	10,9	7,5	6,3	5,9			2,569	SE. & S.	}
24	4,7	9,7	11,2	12,4	12,0	10,2	8,4				SE. & S.	}
25	6,7	10,4	13,5	11,0	8,3	8,2	7,3				S. & SE.	} Mstly. clr. Dew.
26	7,2	8,8	9,5	8,9	7,5	7,2	6,2				S. & SE.	}
27	7,7	6,8	7,9	9,4	8,4	7,3	——				SE & S.	}
28	6,0	9,1	10,3	10,1	7,9	6,6	5,6				SW. S. & NW.	}
29	5,2	10,4	9,5	9,5	6,4	5,0	4,5				SW. & S. SE.	}
30	5,6	8,8	7,8	9,1	6,3	5,5	5,0			2,903	NW. SE. & S.	}
Mean	6,0	7,6	8,5	10,1	8,0	7,0	6 ,4					

METEOROLOGICAL REGISTER KEPT AT THE MADRAS

	Standard Barometer No. 3 by Gilbert.							Standard Therm. by Troughton.						
	Sun Rise.	10 A. M.	Noon.	2 P. M.	Sun Set.	8 P. M.	10 P. M.	S. Rise.	10 A. M.	Noon.	2 P. M.	S. Set.	8 P. M.	10 P. M.
	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	Ins.	0	0	0	0	0	0	0
1	30,080	30,140	30,100	30,036	30,026	30,042	30,080	82,5	87,0	88,5	88,8	85,4	84,5	83,9
2	,032	,096	,020	29,976	29,964	29,984	29,994	83,0	89,0	90,1	91,2	87,2	86,4	84,9
3	29,982	29,986	29,958	,936	,916	,928	,934	83,0	91,5	90,1	89,8	86,2	85,7	85,0
4	,928	,988	,964	,942	,938	,942	,974	84,4	91,3	93,0	91,0	87,0	85,6	84,7
5	,970	30,022	30,002	,972	,970	30,004	30,030	82,8	89,0	89,9	90,7	86,2	85,0	84,7
6	30,020	,050	,030	,992	,988	,026	,044	83,0	89,8	89,0	89,2	86,1	85,2	84,8
7	,004	,040	,008	,964	,950	29,972	29,982	84,0	87,7	88,7	89,8	86,2	85,2	84,4
8	29,958	29,976	29,958	,930	,912	,914	,936	83,5	88,7	90,0	90,7	87,3	86,8	86,2
9	,924	,970	,938	,924	,928	,948	,962	84,8	90,2	90,6	90,2	87,2	86,2	85,6
10	,970	30,001	,988	,964	,970	,988	——	84,0	90,9	90,3	90,4	87,4	86,4	---
11	,980	29,998	,980	,962	,944	,938	,946	84,9	88,7	90,2	91,0	87,7	85,8	86,6
12	,908	,940	,925	——	,842	,840	,862	84,6	92,8	99,2	——	89,0	87,0	88,0
13	,838	,858	,838	,828	,790	,800	,800	85,2	96,0	98,7	98,0	89,9	89,0	88,0
14	,816	,872	,886	,854	,812	,828	,836	86,3	95,0	98,9	101,3	90,0	89,7	88,1
15	,870	,940	,904	,890	,825	,878	,884	88,2	94,2	96,5	96,8	92,0	90,0	88,2
16	,886	,906	,884	,860	,820	,838	,836	88,6	94,2	98,5	102,9	92,0	89,8	90,9
17	,842	,872	,854	,840	,832	,828	,860	89,9	95,0	97,1	96,0	89,5	88,0	89,2
18	,856	,918	,900	,883	,880	,880	,908	87,7	95,5	101,0	98,0	93,3	86,7	87,2
19	,900	,938	,914	,885	,884	,888	,884	85,4	97,0	100,7	104,0	89,9	88,0	87,[illegible]
20	,886	,900	,887	,860	,832	,856	,850	87,0	94,7	98,5	102,2	91,4	90,2	88,[illegible]
21	,856	,910	,890	,828	,840	,864	,870	89,0	94,7	98,0	99,8	89,0	86,2	85,[illegible]
22	,846	,906	,880	,850	,842	,854	——	88,0	96,0	97,8	97,0	89,8	87,4	——
23	,844	,878	,860	,834	,828	,854	,880	86,5	96,8	98,3	93,5	88,1	88,4	89,7
24	,848	,910	,888	,864	,848	,846	,858	84,5	93,0	96,0	93,8	91,8	90,9	89,4
25	,860	——	,890	,858	,860	,904	,910	84,6	---	97,3	92,7	88,0	88,2	87,0
26	,920	,958	,944	,912	,902	,936	,938	85,0	93,0	97,0	92,8	87,8	86,4	86,[illegible]
27	,926	,952	,936	,908	,898	,908	,912	84,9	93,3	99,3	95,0	87,4	85,3	86,[illegible]
28	,900	,924	,916	,894	,874	,890	,886	86,0	95,0	97,8	92,0	88,8	87,5	85,4
29	,886	,972	,942	,914	,902	,924	,928	84,3	88,7	88,0	89,4	86,5	85,2	85,[illegible]
30	,928	,968	,958	,930	,916	,942		84,4	92,9	96,7	99,1	90,2	88,8	---
31	,928	,950	,916	,890	,876	,890		85,2	93,9	96,7	97,8	90,6	87,5	---
Mean	29,916	29,958	29,934	29,906	29,891	29,907	29,918	85,3	92,2	94,9	94,5	88,7	87,2	86,[illegible]

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OBSERVATORY; FOR THE MONTH OF MAY 1834.

	Dep. of wet bulb Thermometer.							Rain.		Evaporation.	Wind.	Remarks.
	S. Rise.	10 A. M.	Aft. N.	2 P. M.	S. Set.	8 P. M.	10 P. M.	S. R.	S. S.			
	°	°	°	°	°	°	°	Ins.	Ins.	Ins.		
1	4,5	8,6	9,2	8,8	6,2	5,6	4,9				s. se. & s.	Clear and Dew.
2	6,0	10,9	14,1	14,3	7,7	7,2	5,4				sw. w. & se.	
3	5,8	13,4	11,2	10,9	6,2	6,7	5,5				nw. w. & s.	
4	6,4	13,7	13,0	13,0	5,2	5,6	—				sw. w. & se.	
5	4,3	11,0	12,4	—	4,7	4,0	2,7				s. & se.	Mostly clear. Dew at Night.
6	2,5	9,3	5,0	6,0	3,1	3,2	2,8				se. s. & sw.	
7	3,0	—	4,7	6,6	2,4	2,2	1,5			2,924	sw. & s.	
8	1,7	6,7	6,0	8,7	3,5	3,0	2,7				sw. se. & s.	
9	2,1	9,2	6,6	6,2	3,4	2,7	2,4				sw. & s se.	
10	2,0	8,9	5,9	6,2	3,4	2,4	—				sw. w. & se.	Mostly hazy.
11	3,0	6,2	5,4	6,2	3,9	2,8	3,2				sw. w. & se.	Do.
12	2,6	11,1	16,2	—	3,0	1,2	[illegible]				sw. w & nw.	Do. lightning.
13	2,2	14,0	16,8	11,7	4,1	4,8	6,0				sw. w. & ne.	Mostly clear.
14	8,3	14,2	16,9	18,3	5,0	5,2	6,0			3,847	sw. & w.	Mostly clear & ltg.
15	8,2	16,2	14,3	9,1	7,0	6,0	2,9				w. sw. & s.	Mostly cloudy.
16	9,6	14,2	16,6	20,9	5,8	4,8	4,9				w. & nw.	Do.
17	9,4	13,0	13,4	10,5	3,5	3,1	3,7				nw. e. & se.	
18	6,7	15,5	19,0	12,0	5,8	1,3	2,1				w nw. & se.	
19	4,4	16,0	16,7	18,2	4,9	3,2	2,7				sw. w. nw.	
20	6,2	14,5	16,5	21,2	7,1	6,2	4,6				w. nw. & s.	Mostly clear.
21	11,2	13,7	16,4	14,5	5,2	3,7	2,8			5,267	w. nw. & ne.	
22	9,5	15,2	14,1	12,7	6,8	4,9	—				w. nw. & se.	
23	8,5	15,2	16,8	8,6	4,1	4,6	4,1				n. nw. & se.	Day cl. thk.hz.ltg.
24	6,5	11,0	13,0	10,0	10,8	10,3	4,4				sw. s. & se.	Day clear do.
25	6,8	—	13,5	6,9	4,0	4,0	3,0				w. sw. & se.	Cl.dy.ltg.in sw&w.
26	—	12,3	15,0	8,6	3,0	2,2	2,0				w. s. & se.	Clear day. ltg.
27	—	10,8	17,3	10,5	3,1	1,5	2,8				nw. w & se.	Do.
28	7,0	13,1	15,8	8,0	7,0	4,5	2,4			4,653	sw. nw & ne.	Mostly cl. ltg. thr.
29	5,3	6,7	15,0	7,4	5,5	—	2,7	0,097			e. se. & sw.	Mostly clear.
30	—	8,6	14,2	14,8	6,2	5,0	—		0,104		w. nw. & se.	Cloudy. some rain & ltg. at night.
31	6,2	13,4	14,7	14,9	8,9	5,9	—				w. & nw.	Do. ltg. thr. & rn.
Mean	5,7	11,9	13,1	11,2	5,2	4,3	3,4					

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The instruments with which the foregoing observations have been made, are placed upon a table about 4 feet above the ground in the western verandah of the Honourable Company's Observatary; which is situated in Longitude 5h. 21′ 9″ E: Latitude 13° 4′ 9″ N; at about two miles from the Sea and about 27 feet above the low water mark.

T. G. TAYLOR,

H. C. Astronomer.

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